SHAKER COLLECTION

Item 351 a

Writings and notes on Shaker theology and history

A brief Illustration of the Nature and Principles on which the Covenant of the Church of t[illegible]ited Society is founded

When ma[illegible]sion lost his relation to God, he then lost the unity [illegible] interest, both to God & his fellow creatures. Hence he becam[illegible] and partial in all his views and pursuits. Instead of feeli[illegible] it his interest & happineſs to honor & build up the cause of God, & benefit [illegible] fellow creatures, his feelings were turned to exalt and build up himself, at the expense of the peace and happineſs of his own species, and the loſs of his union to his Creator.

The object and design of the consecrated and united interest of the Church, and the covenant relation of Believers, is to regain the unity of that social order & relation to God which mankind lost at the beginning, and to place it upon that solid foundation which cannot be overthrown: so that its bleſsings and effects may be felt and enjoyed by all who are willing to build on that foundation. In order for any people to come into the sacred interest and covenant relation of the Church, it is indispensably neceſsary for them first to receive the one Spirit of Christ and to became so far of one heart and one mind, that they are willing to sacrifice all other relations for this sacred one.

Before this relation can be fully attained, it is of eſsential importance for Believers to settle all claims, both of creditors and filial heirs; so that whatever property they may poſseſs, may be truly their own. In the settlement of these claims, believing husban[illegible] & fathers are required to distribute to wives & children a just & equitable portion of their estates; so that equal justice may be done to all the parties concerned, whether they are of the same faith or not. When they have done this, they have a just and lawful right to dispose of the remainder according to their own free choice. And if it should then be their deliberate choice and sincere desire to come into membership with the Church in the first order of the gospel, & they should be found sufficiently prepared by their faith and understanding for admiſsion into this sacred order, they must consecrate themselves, with all they poſseſs, to the service of God. For it is the faith and invariable practice of the Church established in this order, for all who come into membership therewith, freely to devote and consecrate themselves & all they poſseſs, to his service forever, agreeable to the manifestation of his revealed will, to be used and improved for the mutual benefit of all who stand in that relation, according to the established principles of the Church.

It is a matter of importance that those who are received into the church, should not be ignorant of the nature of such an undertaking; that y should know, for themselves, the principles & practice of the Church, & learn by their own experience what are the requirements of the gospel; what it is to live the life of Christ; and whether it is in reality, their faith and determination to deny themselves of all ungodlineſs and every worldly lust, and take up a full & final croſs against sin & every sinful & selfish propensity, and follow Christ in the regeneration.

In a church relation one faith must govern all the members. Their interest must also be one, and all their plans & pursuits must be regulated by one head a leading influence, and tend to one general end and purpose according to that unity of faith manifested in their written Covenant. For as a body without a head, poſseſses neither life nor power; so a church without a head, a leading power, cannot support its existence, much leſs maintain the life and power of the gospel.

In the first aſsociations of Believers in America their first object was to locate themselves near together, for the benefit of religious worship & protection. And having determined to submit to the government of Christ, and devote themselves to the service of God, and the mutual benefit of each other, they found it most convenient for their purpose, and more conformable to the example of the primitive Christians, to bring their property together, and unite it in a common interest, and "have all things common". Agreeable to this plan, the idea of a unted interest was introduced, and the property was intrusted to manag[illegible]n whom they had full confidence, and who were considered faithful, trusty & capable. A gospel government, in things spiritual & temporal, was then established upon its proper foundation.

It is proper to remark here, that the foundation of the real estate of the Church was laid, and a large portion of it made up of property which was devoted and consecrated for the benefit of the Society by persons who have since left the world: And it was their special object and desire, as expressed in their last Wills & Testaments, that it should forever remain a consecrated interest devoted to the sacred purposes for which it was given, and which are expressed in the Covenant. Another portion of this united interest has been made up of the consecrated property & labors of members who are still living and faithful in the sacred cause.

The united interest of the Church having been thus formed & made up of the consecrated property of many individual members, and improved by the consecrated services & labors of the whole body, it cannot therefore be considered either as a joint tenantry or a tenantry in common; but as a consecrated whole, designed for, and devoted to the service of the gospel forever, agreeable to the established principles of the Church. Therefore no individual member, nor any person whatever, can have any just or legal claim to any hereof, except according to the provisions stipulated in the Covenant; and: hence it is obvious that the Society can never appropriate this consecrated property to any other use without violating the sacred wills & defeating the pious intentions of the consecratas: much less can they squander any part thereof upon those faithless individuals who have broken their own solemn Covenant, and abandoned the sacred cause to which that property was consecrated.

It is a truth confirmed by the experience of all ages, that no government, whether human or divine, can be beneficial to those who will not acknowledge its authority, and come under its protection. Therefore, although the government of Christ in his Church is a divine government; yet all who expect to be benefited by it, must come within the bounds of its protection, acknowledge its authority, approve and yield obedience to its requirements.

Every Divine institution emanating from the God of order, is necessarily formed according to some consistent principle. The Church of Christ must therefore be established upon a foundation which cannot admit of a precarious and uncertain tenure. Divine Providence, for wise purposes, has permitted all earthly governments, in some way or manner, to emanate from the people. But whenever Divine Wisdom has seen fit to establish a spiritual or religious government, for the benefit of his covenant people it has invariably originated from Divine appointment, and its continuance has been signally protected and blessed by Divine Providence. This is clear from the records of scripture. God appoint-

-ted Moses & established him as a leader of the tribes of Israel: and by revelation Moses appointed Joshua as his successor.

Altho these things were done under the law, they evidently pointed to a gospel government; which was more clearly pointed out under the ministration of Jesus Christ and confirmed by his words and works. "Ye have not chosen me but I have chosen you, and ordained you — As my Father hath sent me even so send I you".* Jesus Christ appointed his apostles as the visible head & leaders of the Church; and the apostles appointed their successors and "ordained elders in every church."† And while the government of the Church was kept & acknowledged on this foundation, its purity was preserved: but when through the influence of human wisdom, the rulers of the Church were elected by the suffrages of the people, then were produced those unhappy divisions by which the true union of the Church was broken, and its order destroyed, "and the power of the holy people was scattered." But when the second manifestation of the Spirit of Christ came forth in the revival of the true faith and principles of the gospel, for the restoration and establishment of the true nature & order of the Church, then the same Divine order of spiritual government was again revived.

Hence the ministerial institution must be considered as originating from Divine authority: of course, the appointment ~~of the appointment~~ of the Ministry is in reality, a Divine appointment given through the

* John XV. 16. & XX. 21. † Matt. XVI. 1519. John XX 23 and Acts XIV. 23

ceding Ministry; and their authority is confirmed and established the general union & approbation of the Church. And when duly established, the necessary powers of government are confided to them, with authority to appoint Elders, Trustees & Deacons, with other needful assistants in the care management and direction of the affairs of the Church, both spiritual an temporal. The executive authority of the Church and Society is therefore properly vested in the Ministry. To them appertains the first lead in spiritual concerns, and a general superintendance in all important matters: of course all finall appeals must be made to them.

The duty appertaining to the Elders is, to teach & instruct the members under their charge; to counsel, admonish and reprove, as occasion may require; to lead the worship, and see that the orders and regulations which pertain to their respective families or departments, are properly kept. They have, in short, the general oversight and control of the family concerns; but have no authority to admit nor remove members without the union and concurrence of the Ministry; and in the discharge of all their duties, they are responsible to the Ministry, by whom they are appointed and authorized to act.

To the Deacons of the domestic order of the Church, is intrusted the stewardship of their respective departments. It is their duty to provide for the family; to make proper arrangements in the temporal buſineſs [illegible]cerns of the family; to maintain good order; to watch over, counsel and [illegible] the members in their various occupations; to make application to the superintending Deacons or Trustees for whatever supplies are needed in their respective departments; and to report to the Elders the state of matters which fall under their cognizance and observation. But their power is domestic, being restricted to the concerns of their respective families or departments; it does not extend to any immediate or direct correspondence with those without the bounds of the Church. They have no immediate concern with trade and commerce; it is not their buſineſs to buy and sell; nor can they even vend the articles of sale produced in their own families exept in union or with the approbation of the superintending Deacons

The superintending Deacons, who are the acting Trustees of the Church, are the constitutional repositories of the temporal property which forms the consecrated & united interest of the Church, and the proper agents for the transaction of buſineſs with those without. And the appointed place of deposite is in the building or buildings connected with their office. Hence all property brought into the church, or carried out, as articles of traffic, or interest of value, must paſs under the cognizance of the Trustees; otherwise disorder and confusion would ensue, which is utterly inconsistent with those principles of order & regularity pertaining to the Church of Christ.

Agreeable to the principles established in the Church, perfect hon- and integrity are required in all its transactions. Hence it becomes the duty of the Trustees to examine & inspect all articles intended for market, that nothing of inferior quality or defective in workmanship, nor any thing superfluous or improper in its nature, should be exposed to sale, or imposed upon the buyer. And it is also their duty to see that no article is brought into the united interest which cannot be sanctioned by the leading authority of the Church, and be justly appropriated to the use of a consecrated people, or to the purposes of christian charity and benevolence.

As good order and regulation are the strength and support of every civil institution; so they are eſsentially neceſsary in all the concerns of the Church. And as the governing power is vested in the Ministry, and supported by the Elders & the general union of the Church, it is very important that the Trustees, in all their concerns, should maintain a proper union & understanding with the Ministry & Elders.

The present order of the Church was first established at New Lebanon in the year 1792, under the Ministration of Joseph Meachem & Lucy Wright, who were considered as the founders and spiritual leaders of Church Order in this day of Christ's appearing. Under their ministration, ministers and elders were appointed, to whom were entrusted the more immediate charge and protection of Believers in the [illegible] Societies. Deacons were also appointed as Trustees of the temporal concerns [illegible] Believers who were then collecting into families, and gathering into the order of the gospel. Accordingly David Meachem & Jonathan Walker were appointed as the first Deacons in temporal trust, & took the charge of superintending and regulating the consecrated interest and property of the Church; and by their labours and union its temporal affairs were brought into order.

As a preliminary to the establishment of gospel order in the Church, the members thereof entered into a solemn covenant with each other to stand as a united Community, and keep the way of God in church relation for the mutual support and protection of each other in their christian travel, both in things spiritual and temporal. In this Covenant they freely gave themselves & services, together with all their temporal interest to the service of God, for the support and benefit of each other; and for such other pious and charitable uses as the gospel might require. As the light of the gospel increased in the Church, and the necessity of further improvements opened to view, it was found expedient to this Covenant, in order to amend its written form.

It may be proper to remark here, that the first Covenant which e members of the Church unanimously entered into, was verbal; yet it was made in good faith, and being considered by them as a sacred contract, which was religiously binding upon them, it was conscientiously kept. In the year 1795 it was committed to writing, and signed by all the members; and in 1801 it was renewed with some amendments that were found by experience to be essential. In March 1814 it was again renewed with further amendments, and its written form considerably improved. But in all its amendments and improvements, the main object of the Covenant has always been kept in view, and the substance of it preserved entire.

It is now more than fifteen years since the last Covenant was adopted and executed. During this period the Church has passed through many trying scenes and gained much valuable experience, and found a great increase of light and understanding, both in things spiritual & temporal. Hence some further amendments are found necessary to make the written Covenant more complete in its provisions, & better calculated to protect the Church &

its members in their natural rights and priveleges, and gi[illegible] concerned a more clear and [illegible] view of its nature [illegible] principles. It is therefore agreed [illegible] Covenant of 1814 be renewed and its written form re[illegible] amended.

Tho we consider [illegible] of Christ planted in our souls, as more valid and more binding upon us than written laws, creeds & covenants; because on our obedience to this Law all our hopes of salvation depend: yet while our temporal property remains under the influence of human laws, written instruments serve to protect it against all unjust and unlawful claims of those without, and against infringement from the lawless invaders of our just and equitable rights and privileges.

1812 – Jan. 14th Our first regular ministry constituted their order
in the Meeting house, Viz Elder D. Darrow –
E. Ruth Farrington, Solomon King – Hortency Goodrich

1819
Oct. 27 – Sister Hortency Goodrich deceased – & Eldress Rachel appted.

Oct 26. 1821. mother Ruth F. Dec'd.

1821 Eldress Rachel J. appted to fill Mother Ruth F's. place &
Oct. 30 Eunice Sering appted. to live with her

1825
June 27. F. David dec'd. – & Elder Solomon K. Succeeded him.

1828
May 24. Sister Eunice S. removes out of the ministry's order to W. W.

1829
Nov. 11. Joshua W. removes into the M. house as assistant to Elder
(Announced the 8th) Solomon in the ministry, – And Sr. Nancy M. N. removes
into the Min. lot as assistants to E. R. Johnson

1835
Sep. 27. Eldress Rachel J. released & E. Betsey Hastings succeeded in
her room as first Eldress.

1835
Oct. 4. do.
E. S. King resigned his Office to D. Meacham pro. tem.

1836
Feb. 14th Elder Solomon's letter of final resignation from N. L.
was read to the chh. in which same letter E. F. Wells was
nominated as Successor. Elder D. M. as minister
1836. pro. tem of course was released
Apr. 27 E. F. Wells arrives from the East & takes his lot as min.

1836
June 18. Nancy Mc N. removes out of the lot of the Min. & Sister
Sally S. fills her place.

1838.
Aug 17. Joshua Worley removes out of the Min. & goes into the
Centre fam. as a member – released 15. & removed 17th

1839
June 25. Br John M. removes into the Min. order as successor
to J. Worley.

1840 – July 27. E. Betsey sets out for the East & returns no more – Eldress
Sally S. succeeds her, on her return home & remains takes her lot Oct. 13. 1840.
Eldress S.'s apptment [illegible]

Succession of the Eldership in the 1st fam. of the chh.

Sept. 9. 1816. Samuel Rollins & Ashbel Kitchell apptd. Elders at Centre
The title of Elder Brother was conferred on the first Elder Mar. 7th 1822.

May. 16th 1826. Ashbel is released to go to North Union as 1st Elder there
and Daniel Sering is appointed with E. B. Samuel as 2d.

Aug. 27th 1827. Elder Br. Samuel R. deceased & Danl S. takes his lot
and Cephas is apptd. with E. Br. Daniel S.

Aug. 12th 1828. Cephas H. is released and James Mc N. appointed 2d.

June — 1829. James Mc. N. fails in health & removes to the Brick house

Oct. 14th 1829. Eleazar alias Richard Mc. N. fill ~~the~~ James place pro. tem.

Feb. 14th 1830. Eleazar is released, and Andrew C. H. appointed 2d.

Nov. 7th 1830. Elder Br. Daniel S. is released, and Wm Sharp apptd. to fill
his lot – change took place the 9th same; Danl. to W. W. on the 11th

June 5. 1835. E. Br. William Sh~~arp~~ resigns & leaves.

Aug 29th 1835. Elder Br. Stephen Spining is apptd. to fill Wm Sharps lot as
first Elder Brother.

A. G. HOLLISTER,
MT. LEBANON,
COLUMBIA CO. N. Y.

Sept. 13th 1909.

John P. MacLean

Esteemed Friend,

I know not whether you still retain your interest in Shaker literature & history — but if you do, I have learned a few facts lately that may interest you: I have learned that the verses entitled Table Monitor was authord, i.e. composed by Hannah Bronson, of Canterbury.

Peculiararities of Shakers, which was supposed to have been written by Prof. Silliman, was authord by one Barnabas Bates of N. York: I have seen a letter addrest to him, correcting sundry mistakes, which I find in the book, on the pages referred to, & which read as quoted in the letter, written by Bro. Seth Wells apparently in compliance with a request from the author. Date, May 29th 1841.

Have found a letter Dated at Watervliet, Nov. 24" 1823, addrest to Prof. Benjamin Silliman, concerning a book he pub. "Remarks on a Tour between Hartford & Quebec," wherein he quotes an account of Shakers from Brown's book.

Bro. Seth gives the character of the man as an unprincipled egotist, ambitious to be the author of books — & a muck raker. (I call it) among falsifiers & apostates. A man or creature of no religion, & utterly unworthy of credit, & not capacitated ~~or~~ to write a connected book of history. He is manuscript "Stuff" was arranged, edited & copied for the press by one Dr Caleb Childs, then acting physician in Albany & Troy. He informed Bro. Seth that he did it by contract & very much regretted doing it — Brown violated his contract & defrauded him so that he received only "out of his labor" ill treatment for his labor, Brown having "basely & shamefully injured him in a most tender & delicate point, the peculiar nature of which prevented him from obtaining the least satisfaction."

Perhaps Dr Child earnd such treatment for lending his aid to dress Brown's lying slanders in a respectable garb that enabled them to pass for sound currency, Whether he knew they were lies, or if he did not know, he should have endeavord to ascertain before he engaged to do such dirty work.

Bro. Seth writes "In justice to the truth, it ought to be known to you, [I will add, to all readers of his book,] that for all his shameful slanders against the first Leaders & founders of the Society, he is indebted to the gleanings of all the malice & enmity of the most malignant & base characters that ever apostatized from the Society. [Himself, according to his own story, is one of them, a bird of like feather _ birds of carrion. A. H.]

"B. asserts that he was a member of the Society nearly 7 years. He never was considered [& of course was never received into it. A. H.] as a member. I lived in a family near the Society [i.e.

in a young Believer family[a][h] in the time of his pretended membership, & had knoledge of all the connexion & intercourse he ever had with the Society, from first to last. He never resided nearer the Society than Albany. Most of the time that he pretended faith in their principles he lived in Cornwall, Orange Co. more than 100 miles below Albany." He sailed a small boat up & down the river, selling earthenware. When trading in Albany or Troy, he took opportunities to come out & spend the sabbath, & frequently tarried several days at a time, visiting the families of "Young Believers," who lived in the naborhood of the Society at Watervliet, By those who kew him, he was considerd a suspicious character in whom very little confidence could be placed. Dr. Childs speaks of the "very tedious drudgery of arranging, correcting & transcribing his scralls."

In attempting to condense, I have not quoted exact language, only where I have used quotation marks.

Have two small editions of reprints engaged that may be the last I shall call for on this side of the great Divide. That is that I shall have means to pay for — Our new barn nearly completed. Prospects of being finisht by snow fall. Hay mostly in. Harvesting apples — not over abundant this year. Cause, cold storm & rain in blossoming time.

With best wishes & kind regards,

Ever yours for all good —

A. G. Hollister.

certainly on many accounts entitled to respect & esteem. I think I shall soon or late, have it in my power to correct my error, & you may rest assured, I shall be glad of the opportunity.

+ + + + + +

Your letter certainly needs no apology — on the contrary it has given me a very favorable impression of the author. + + + + B. Silliman

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My helth is about the same as for a year past. Benjamin crost the great Divide, Sept. 3. Aged 93 & 5 months, minus 2 days. People here are in common helth. I inclose with this, 2 or 3 of my latest tracts.

Truth can never be opposed only by lies & deception.

Prof. Silliman wrote from New Haven, Nov. 28" 1823 — I say without hesitation that I much regret the insertion of any thing in my Tour to Quebec, which can be regarded as giving an incorrect account of the people calld Shakers. I was led into the error by relying upon the reccommendation of a gentleman in Albany, equally distinguisht for intelligence, candor, & strict principle — I mean Christian principle.

Hee told me that Brown's book was considerd the most complete & best account of that people, & that I might rely upon it as an authority — nor was it till a year after the publication of my Tour that I learnd otherwise.

Nearly a year since, Mr. Bushnell & ~~other~~ another member of the N. Lebanon Society calld on me & stated their objections to my account. It was then I learnd that heavy charges existed against Brown's private character, & that the people of whom he professes to give an account, deny that he is worthy of credit. It has been my intention ever since, to make the best amends in my power" the state of his helth had prevented — but he had not forgotten the subject, nor had he ever "thot of it but with pain, since I learnd that I had been considerd as injuring a religious community, which is

Dr Spafford, author of a Gazeteer of N.Y. State — who had some dealings with him, thot him much like his namesake, Tom Paine, a *no-religionist*. Spafford writes, "As to literature, he merely knows enuf to couple extracts from books in a bungling manner; & even when copying print, misspells & makes his author talk neither grammar nor reason. I have seen some hundred pages of his stuff of this sort, & am sorry to say, I once took the trouble to put it in form for the press. He is utterly incapable so far as I can judge, of writing any thing fit to appear in print. I consider him a man of no principle either in morality or religion, a designing, subtle, & in a much greater degree than most ignoramuses of his class, a dangerous man. The "*stuff*" I speak of, is his *Medical Electricity*. Had I known him as well then, as soon after, I certainly would not have assisted him in making *that book*.

Such is the character that Dr. Child aids to assume a garb of respectability & candor that has enabled his scandalous lies to pass current as a reliable history of the Shakers In justice to the Truth, that character should be publisht wherever his book is read.

Some one that was writing or talking with me, wanted all the books that had been written against the Shakers — so as to have both sides. There is but one right side to the Truth, like the light of the Sun — all else is darkness or shadow — or like the air we breathe — it is pure — or impure & infectious.

What is called the "Square house" main house Built in 1820. is situated at the Tan yard & former Saw-mill, This house is not now occupied by believ The fam. was dissolved on Feb. 7" 1838, & Incorporated into other fami

The "East house", as a family Residence was ~~di~~ Evacuated in 1836 Gathering order Established in it in 1814.

built in 1816.
The ~~East~~ Small dwelling at the Grist mill never had a regular famy

The "West Section", Implied or included the 2 families of believers in that location who set out in 1805 & '6, &c. Their first dwelling called by way of distruction "West Frame" was built about 1816. — It is still called as formerly. The — "West Brick House", their 2d permanent Dwelling was built in 1819. And still retains its former name.

The West frame changed families in 1828. and in 1836 both houses changed occupants. ~~S~~ See chh. Record Book A. & Covenant Introduction.

The present "Second Family" – formerly "North Lot" – was built in 1823 – ~~The gathering order~~ and a family of Young Belivers gathered into it – finally after a few years the gathering gift was removed from E house to N. Lot – and the East buildings occupied by youth & children. The "North Lot" – became the "Second Family" of the chh. in 1836 – See Records for particulars Book A &c.

"West Lot house" – built in 1827 – occupied by young Belivs Evacuated in 1836. See Journal Book A.

II

Nomenclature of Western Societies

"Union Village", was formerly called "Turtlecreek", ~~after the name~~ being the name of by a neighboring creek & the Township in which it is situated. It did not, however, bear this name long. This Society took its first rise in 1805

"Watervliet", (a Branch of Union Village) was formerly called by the names of "Beulah" & "Beavercreek". The Society took its rise nearly as early as Union Village. Its present name is called after Water Vliet of New York.

"Pleasant Hill" (in Ky) was formerly called Shawnee Run, after the name of a neighboring stream.

"South Union" Ky was formerly called Gasper – after the name of some noted Springs in the vicinity.

West Union, at its first gathering was called Wabash & Busseron after the River & creek in their immediate vicinity. This Society was dissolved in 1827 on account of its unhealthy situation.

"North Union" – was for a time called Warrensville – the Lake O. a Branch of U. V. It first began to gather in 1822.

White Water Village – a Branch of U. Village – was ~~established~~ commenced in ~~about~~ the year 1823.

SHAKER COLLECTION

351 b

1807

[illegible]

Turtle Creek - Ohio - November 16 180

Beloved Elder Sisters - We received your very kind letter by Elder Joh which we read with great Satisfaction: we Sensibly felt you had a fellowship with us in the croſs - as we mentioned in Samuels letter that we did not write to you for the want of time; we can Say it was not for the want of love nor fealing for we always keep in remembrance the many bleſsings we have received with you and do yet receive from you we are Sensible that the leſser is bleſsed of the better and that the branches receiv their nourishment from the root: as we know the foundation of God is laid in zion: we feal thankful that we have our relation to that unshak foundation: this is a great comfort to us. We all feel a measure of a bleſsing in that work whereunto we are called; it is a Satisfaction to See the gospel increasing in this distant land: we are Sensible the Gospe is opened: and that there is a number of souls that are preſsing into it and are increasing in the power & Gifts of God and gradually in number We well remember the trying scene which we paſsed through in parting with our moſt kind & loving Mother; and our beloved Elders Brethren and Sisters who were; and Still are near & dear to us —

It is likely the Sisters may remember we had some Small croſs in the alteration of our Shoos; as Eldreſs Ruth well remembers the conversation that paſsed between the Elder Sisters & herself on that Subject; She feels it to be her privilege to inform them Something of what we have learn by our experiance Since that time; we remember the Brethren wrote in their letter to us that a word to the wise was Sufficient; we think if we were wise in any thing, we were wise in receiving their counsil — we many times thought while on our journey that we could not be thankful enaugh for this alteration; as we were confident; had it not have been for this we could not have endured to traveld as we did: The Sisters may remember that Some of us were formerly much troubled with lame feet; we could not have thought that the alteration of our Shoes could have made Such a differance in this respect as we find it has we are not troubled with our feet as formerly and we are Sensible that it cannot be because we have ben favoured more than we used to be; we must impute it to our Shoes we really think them to be more virtuous we find them much more easy and comfortable as well as more exampleary to the — young believers: The young believers are much pleased with them

we also find Strings to be more easy & comfortable than buckles –
An unexpected journey of one of our young brethren to N. L. [illegible] us to consider these things; we have been asked some questions on this Subject to which we answered as wisely as we were able; we told them we had formerly wore Shoes different from these – a gree-gate – whi whi-sile, ago –

We are all in a good measure of health at present –

We close these lines with our unfeigned Love & remembrance to our Beloved Brethren & Sisters; and we would thank you to present our kind & dutiful Love & remembrance to our most Loving Mother & kind Parent in the Gospel; and to our beloveds, Elder Abiathar Ebenezer and Ruth. We beg to be remembered in the prayers of all the faithful – Farewell

Ruth [Farrington]

Lucy
Martha
Anna
Molly Goodrich
Ruth Darrow
Rachel
Lucy

From the Sisters in Ohio
Nov. 16. 1807

Union Village April 26th 1812

Beloved Elders,

My love and relation to my Elders and Parents in
try induce me to write another letter to my kind Brethren at New L
I find by a little experience that the work of this latter day is a
work, that it is a great work for a soul to travail out of the first
and find his relation to the second, to be taken out of the bands an
lements of nature and be planted in the pure nature of Christ —
I would fondly give you a little sketch of my experience latterly
appeared to my natural senses manytimes within the course of the year
though there were no possible way of escape, but under those
ions I have unremittedly drawn this conclusion to be obed
submit the matter with God here has been my peace, but I
this is the secret that there is no escape for the flesh it must die
no more forever — I feel that we have great cause of gratitude
fulness for the gospel, for what hath been wrought for us these seven
for the mercy of God through the Elders in sparing no accursed thing
labours have been incessant by day and by night to purge those th
fruitful that they might bring forth more fruit, and to strengthen a
the weak from the snares of the wicked one ministering to every one th
suitable and prophitable for them. I would also mention in modesty a
that that gift of temporal care sent to this country by the Church has
more consequence in laying the foundation for the upbuilding of
than can possibly be told, the unchangable stability that has
every countenance, whither their labours have been more imme
in the spiritual or temporal line, it mattered not, I mean in time
trial and persecution and bearing, has been what could not be
for by the wisest natural men on earth. This stability and firm
~~the man~~ in our Elders under the most pressing circumstanc
that upon all occations has done much to the rooting and g
of believers in the faith and also spreading faith among the World.
the language of my heart answers to the language of the prophet

Lord bless thee O habitation of justice and mountain of holiness, articularly on this occation.

Beloved Elders and Brethren, excuse my freedom for if I write any thing it must be that which flows spontaneously from my spirit.

You feel near to me because that precious tie that first bound my once afflicted Soul to the Church yet remains unbroken it is a knot tied too hard for the wicked one to unloose, Neither have all the edge Tools of Antichrist ever weakened it in one instance. Those trials and combats that are common to believers of my age and experien I am not without yet I can upon the most impartial investigtion y that my soul is given up to God and that without reserve

I send my kind love to the Elders and all the Brethren at New banon and elsewhere as far as opportunity may occur.

~~Jethro~~ Jethro Dennis and John Wallace send their kind love in like manner

Farewell. Samuel Rollins

In a letter to Elder John Farington. I mentioned the following scripture. namely. The Lord bleſs thee O habitation of justice and Mountain of holineſs. I expreſsd my desires in the letter that the above Scripture might be fulfilled on the occation of that Viſsit which might have carried a meaning as tho. I were pronouncing bleſsing there on the Mother Church. but this was not my meaning but the following. namely. That the Church to the east would bleſs the ministry in this Country, as all Good must come from the foundation

Elder Joseph {Lockwood} S Rollins

Beloved Elder Ebenezar & Brethren.
[Cooley]

Seven years ago I received an address from You by the hand of three strange pilgrims which I have ever since been labouring to answer; you told me of the light & power & gifts of God which search the heart & try the reins, & not only told me but sent me the very things you told me about & it is no more than reasonable that you should know what has been done with this treasure. Now I will briefly tell you for one soul, I have received this gospel, & to the best of my knowledge I have kept it.. How says Elder Ebenezer did you receive it, & how have you kept it? Did you write it down on a piece of paper & keep it laid up in your desk? nay: that is not it. According to my old catechism, I have laid it up in my heart & practised it in my life. What, the very gospel that we sent you? Yea that very heart searching & rein trying gospel. How have you laid it up in your heart? I opened my very heart to them that brought it — I received them as the angels of God even as Christ Jesus. I cast out myself & my own faith & I took them in determined to believe as I was taught & practise as I believed. And I assure you the exchang has been very expensive to the flesh. for they have taken every advantage that I have given them to tear me to strips: Well how do you stand that. are you willing to be ripped up from the very botten? I should be ashamed to talk about the intolerable weight of a cross I am thankful that the day is come for such reentrying business. Well perhaps Elder Ebenezar may think Richard wants to be count somebody. True enough, but he is not going to be gratified. for after all his layings out to write a fine letter to New Lebanon h. ha to come out with a poor little scribble. & must hasten to close & send this mean scroll or none at all: Well great things have sometimes arose out of small., and one thing I may gain which will be great & that is mortification & besides all this. When one & another is talking about their letters & of this one & that one in Ohio Elder Ebenezer can say I have recd, a letter from Richard & he sends his kind lov to the church & to all the believers. O does Richard keep his faith. Yea. Richard keeps his faith & means to keep it.

~~[illegible]~~

Now if Elder Ebenezer will be so kind as to give my love to as many as may be convenient it will nearly answer the purpose of my little epistle: & if I can gain one thing more I shall be fully satisfied, & that is a line or two in return, or if it was no more than a verbal message. Elder Ebenezer sent his love to Richard:

In thankfulness for your first ministration & the endless train of blessings that have annually flowed to us [illegible] constant succession, & in thankful[illegible]or the good opportunity that you will [illegible] of hearing from us all by Faithful Daniel, Peter & Lucy — I close my little address & bid you a kindly Farewell

Richard McNemar.

Union Village April 26. 1812.

From R. McN:
Apl. 26. 1812.

Elder Ebenezar Cooly.

Union Village. Warren C. Ohio. June, 8th 1813.

Beloved & Respected Elders — We thankfully received your Letter of April 3. On May 7th for which we had been anxiously wating for, to here how the fever & measles were like to terminate among you,— Your Letter was received & Recd with a measure of consolation mixed with tribulation, & grief,— We ware truly thankful to hear of the helth four precious Mother: Elder Abiathar, & Sister Ruth,— & Also we felt thankful to find containd in it, a good portion of our Blesed Mothers precious love, Elder Abiathars & Sister Ruths,— & allso of our good Elders & Deacons,— & again we felt thankful & cumforted to feel the notice charity & prares of the Chh. of God, for us in our afflictions, Shurely it felt like the blessings of Zion in this trying day,— being made Sensible that without all contradiction that the lesser in there obedience are allways blessed of the better,— But when we come to hear how tremendiously the fever & measles had been rageing among you, & to see how many more of our beloved friends have so suddenly gone into Eternity in consequence of it, It brought a heart feeling Sence in us, & a Spirit of sympathy for our poor afflicted Breathren & Sisters in the east— having been Allso much in the Same Situation our Selves we felt the more Sensible that your tribulations & Sufferings must be very great,— Shurely agreeable to your request, we could not help making intercession in our prares to God, for our afflited Breathren & Sisters, that God would protect & preserve that Shure foundation, Which he has laid in Zion, by which not only we have

Received so many precious blessings from, but no doubt all nations of them that are Saved, will yet be benefitted by the Sufferings & travil of Zion,——

Shurely it is a trying day, insomuch that we think that it may be safely said that their has not been the like nay not in, Israel,— & Allmost every thing with out And within has seemed to be calculated to try & prove the faith of believers at this period— But so it is that the prommises & purposes of God must have there accomplishment— It appears evident that that prommise is Spedily fulfilling, when the Lord Said that he would Shake the heavens & the earth the sea & dry land & that he would Shake all nations ~~that com~~ & the desire of all nations Shall com, & I will fill this house with glory saith the Lord of hosts,— & In as much as God is determined for the increase & progress of his work in the kingdom of his grace,— It is no Strange thing to those that believe, If God Should Continue to pore out the vials of his rath upon the, Nations & brake & dash them in pieces like a potters vessel untill they are brought lo enough to obey the gospel,— & What ever tribulations may a rise in consequence of those calamities that are abroad in the earth,— & What ever afflictions may be suffered to a rise within,— no doubt will work patience & humiliation in all good believers, & make them more & more thankful for the gospel,—— For it is evident to us that those Sufferings & sore afflictions which has been among the people here, Which began a bout. 12. months a go & has continued with out much cessation until the present time,— has raught that humiliation & Subjection in many of the believers here which they never before had found.

Neither do we believe that they would have gained the same degree of purifycation & Symplisity in twice that length of time with out Sufferings & afflictions, — So that we do not feel that we have any cause of discouragement under all those afflictions, — Neither doo we feel as tho God had forsaken his people, because he chastens & scurges them, but doo rather conclude that, Whoom the Lord loveth he Chastens, & Scurges every Son & daughter, whoom hee receiveth, — Tho we cannot Say that we have not felt a heavy cross in parting with a number of our faithfull & very promising young people, — The people here were preserved in a very extraordinary manner from Sickness & deaths for the space of, 7. years after the gospel came to them, insomuch that it was greatly admired by the believers, & also notised by the world — So that by reason of there great prosperety & light afflictions many of them were exposed to get rich with out the gospel, & be caried away by their newlight immaginations that they were agoing to git into the Kingdom without much pain or Sufferings, — But alass they have began to find out to the conterary by this time, by a paneful experience —— But however the fever that was raging so mightily among the people but a little while go, has greatley ceased, there is none among the people at present that are counted dangerous, there is none but what are able to walk about some, the chiefest part of those which have been sick latterly have got well, some are yet feble but are againing Strength norely as fast as could be expected. —

We have now to inform you of, 2. more of our near friends, Which have departed this life Since our last account; — namely, Caleb Worley after lying Sick about. 17. or. 18. days with a fever, Departed this life on the, 12 of May. & About, 18. years of age, he was, Remarcably patient during the time of his sickness & very anxious to recover again, he was a promising youth & bid very fare to be profitable in the gospel & allso very gifted in singing, & as he had been long in the pratice of Singing ~~during~~ during the time of his Sickness even after he got so weak & had lost his Speach insomuch that we could Scarsly understand him on any occation, he would have Spells of Singing in the course of the day, he Sung so loud the Same day that he left the boddy that he could be heard all over the house, he left the boddy in union with his Elder Breathren & Sisters, & thus we had to give him up with a heavy cross, — & Allso Anna Johnston after lying Sick with a violent fever about the Same length of time, — Departed this life on the, 15. of the Same month, her departure was not So much Lamented, as the one above mentioned, — All tho She was a good believer & left the body in union, But her once called husband is a poor believer, & has made her travel Very hard heather to, & It remains very uncertain whether he will keep his faith or not, So that we were interely willing to give her up, that She might have the priveledge of injoying her faith Unmolested, —— There has. 21. Souls departed this life here with in the Space of, 12. months Including those that came from, Busrac, & their has not been to exceed, 25. in. 8. years &c

And among other things we have concluded to mention a little about mobbing, — Some time in the latter part of, April, James Bedell which a few months a go left the believers Came with a company of men to the family of Ely Houstons where, Nancy his pretended wife was living, with the intention of taking her away by force if Sobe that She would not go willingly; She was then lying Sick, they forced them selves into the house, & Seized her while in bed to take her by violence, but the sisters being so much determined that they should not take her, that they soon putt them all with out the door, — After which they went away in a great rage thretning what they they would doo, — They then made an atempt to get her by Law — Which all prooved inaffectual, — they soon found that there was no Law in this, State, that would compell a woman to live with a man attall conterary to her will, — & moreover while he was a with the believers he had entered into an article of an agreement with her, that he would for ever release her from all former bonds or demands what ever, that she might stand free to serve God unmolested by him, &c & Allso he bound his children before he left the believers, — But not withstanding all this, — On the morning of the, 12. of May. Capt. James come a gain at the head of a mob, consisting of about, 30. men armed with pistols swords & clubs, appearingley with a determination to take her by force at all events, pretending to his company that she was kept there in bondage conterary to her will, which nodoubt was intend to stir up the rage & fury of his company so as to affect his purpose, They at first made a pretty severe attempt to enter the house & after haveing had a severe skurmish with them the sisters got so far exausted ~~that~~ that the brethren came & took their possision in the front, after which the inemy made no further attempts to git into the house by violence, — But appeared very much confused & at a loss to no how to preseed next, having been so compleatley defeated in their first attact, — however they contineed in that confused & rageing sittuation, until some time in the after noon, & by this time there was a considerable body of spectators collected — at length it was purposed for, 4. disinterested men of ~~of~~ the world with James to go in to the house & converce with nancy alone &c for them to make report to the people whether she was kept there in bondage according as James had affirmed to them or not — the purposeal was agreed to, & accordingly, Jame with, 4. men went into the room where nancy was & she bore testimony to them with confidence, that she was not inbondag any body, but was free & at her liberty to go & come when she pleased But she sayed that it was her faith in the gospel that kept her there & that she was determin to obey it at the wrisk of her life & much more passed to the same amount — They wrote her testimony down before they left the room, & made him, sign it, They then reported her testimony to the people, — & upon this, James dismised his band with shame & dis honour & they all dispersed & he has made no further attempts to get nancy since, — We have lateley heard from our friends in Kentucky it was then a pretty general time of helth & prosperety both at plesent Hill & at South union or gasper, some few excepted, — We allso sent a coppy of your, 2. last, Letters to Elder John, & Requested that he would let Brother Benjamin have the reading of them, — There was a packet of Letters sent to the east dated, April the, 20. In which was contained some of our most severe afflictions, with anumber of our, Departed friends &c

Father & Mother S A P I H R M & R are all nereley in their common

8 State of helth at present, And all send their kind & unighted Love to the Ministry Elders Breathren & Sisters at large, With a dezire to be remembored

The above mentioned Caleb is [Worley]
Malchams Eldest Son —

Farewell

Solomon
[King]

From Solomon King June 8th 1813

To the Elder Brother John
Meacham

Union Village Warren C. Ohio. Nov. 2d. 1813.

Dearly Beloved and much respected Elders—

We received your kind letters of August the 1st on Sept. 22d. And read them with full assurance that what was contained in them is true — that is — that you had not lost your first love — and the reason is — because It came from the fountain of all Love — which can never fail — but through the two anointed ones — & two olive branches — which is the true order of God. It flows from vessel to vessel through every branch of the Church — & every branch that is truly united to that one vine will increase & grow & bring forth good fruit and without that union & oneness there can be no real Salvation —

We are Exceeding thankful for your love — & to feel of our parental care for us — gives us great Strength & Comfort — & we feel a little right to claim it because we mean to be faithful — & do the work that is allotted us in our part of the vineyard — & keep a just union & relation to the foundation —

Also we are very thankful to find that our labors in general are approbated by the Church — likewise we are Exceeding thankful to hear that our beloved brethren and Sisters in the East are so far relieved from the Sufferings & afflictions which they have lately had to endure, which caused the tears to flow from our eyes many a time — because we could sympathise with you — for your sorrows are our sorrows — & your joys is our joys — because we feel an inseparable union — altho we were sorry to hear that our precious good Mother was afflicted with a heavy cough — but we hope it is not incurable — for we believe it is our duty to pray for her health — that she may be comfortable & continue in the body for the increase of the gospel here upon earth, as long as it can possible be the will of God — We was glad to hear that our letters were all received We think all — except one dated July the 20th which we hope you have read before this time — likewise we have received all you have mentioned — the one dated May the 25th we noted in ours of July the 20th.

We have this Season past had the privilege of visiting all the believers in this western Country — Except some scattering ones that has lately believed on the 16th of August — we Started for Kentucky — accompanied by brother Solomon & Sister Jenny & brother I Bates — [Bates]

We arrived at Pleasant Hill the 19th. then Started the 23d. for Gasper. and arrived there the 26th. at one oclock P. M. altho it was exceeding hot dry & dusty - then Started from Gasper homeward Sept. 9th. & arrived at P. H. the 12th. then Started from P. H. the 20th. at 10. o. Clock A. M. & arrived at Union Village the 24th. at 9. o. Clock A. M. in very good health - where we was kindly received by all - & found the brethren & Sisters generally well - altho they had - And some troubles on account of the war - which we have noted in another letter - When we arrived at P. H. we found the Elders Comfortable (Except Sister Hopewell. She was rather feeble) - but several of the young believers Sick with a fever James Gass. & Polly Hutton. rather dangerous. but they recovered - at Gasper the Elders were well - but some of the young ones was Sick with the fever. brother Joseph. A. was soon taken with the fever after we got there - but not bad - & was recovering before we left there. the fever in Kentucky was rather Slow. not so violent as it had been at Union Village. When we returned to P. H. we found Elder John & Sister Hopewell Sick with the fever. Elder John was so that he could walk about. but Sister Hopewell was very Sick indeed - Polly Boomer of 17. years of age departed this life while we was there. with a consumption - there has been abundance of Sickness this year past among the world in this country - & many death - in the town of Lexington from 10 to 13 - would die in a day - near 40 in a week - yet this & other such like judgements are not notised among the world since the war commenced. even So much as to publish them in their public papers -

We had a very Comfortable prosperous Journey as could be Expected. We had the privelege of visiting all the believers in both Societies - family by family - & to Speak to them face to face - each Individual & to feel their faith & love in the Gospel - besides several public gifts to them -

We felt well satisfied with the faith love & union that we found in both Societies - among the people - both Elders & young believers - in a general Sence - We found that the fruits of the Spirit was growing among them - not only to the members of their own Society - but it extended to other branches of the union for it is our labour that a Spiritual union & oneness Shall Increase through the wh in order to Shut out a selfish covetous Spirit from among the people of God -

for that Sort of believers - that is destitute of love & Charity - is the most miserable Set of beings that we know of - their having Some faith & a little light & no love to obey or improve it - makes them very unhappy -
for love worketh no ill - but is always kind - yea love makes all croſses & trials Easy.

We are sensible that our visit among the believers in Kentucky will not be lost - but will be great Strength & Satisfaction to them - & will Increase their union - As to the believers at Gasper - altho they are the youngest order - we think they are increasing very well - both in Spiritual & temporal things - & they are a very liberal people - as to their outward living - we think they are as able at present to support themselves comfortable as any believers in this Country -

But the poor Buſsrow believers cannot Increase in outward things - let them do all they can - but must decrease & Spend on their Substance - but We hope in the end it will be made up to them in the Spiritual Increase -

We returned home last week from our Watervliet - the believers there We think are doing very well - the believers here at Union Village are generally well - & are Established in the work of God - & we believe they will not be Shaken off - or overcome - altho the enemy has placed his heaviest artillery against the work of God here - yet we believe it will Increase & overcome him at last -

We cannot write all that takes place here altho we Should be glad you knew it all - So we Shall Close - Brother Archibald & Sister Ruth & brother Issachar & sister Salome are comfortable at present -

We are all in our usial State of health - Except Sister Jeney. She is more healthy than She has been - We desire you to Except of our kind & Unfeigned love & remembrance of past favours - also we pray you to remember us poor Children here - to our Bleſsed & Charitable Mother.

for we think if we could once more see her beautifull face - our mouths would be filled with laughter - our eyes with tears - & our hearts with thankfulneſs - but this is a greater bleſsing than we can with propriety ask for - likewise we remember & love our good Elder Abiathar & Sister Ruth - that sits there in heavenly places with Mother - also we send our kind love to all our beloved brethren & sisters - kindly farewell -

Signed David & Ruth
Darrow Farrington

From Father D. to the
Elders dated Nov.r 1813

The Elders of the
first Family

Union Village Warren C Ohio December th 7. 1813.

Beloved and much respected Elder Sister Rachel

I receive your kind letter — Dated August the 21 — it gave me great Satisfaction to feel & kn you have not forgoten me — but remember me in love & charity it feels very precious to me — my union with our blessed Mother and her beautiful children my brethren & Sisters in the gospel — is that which I prize & esteem far Superior to any earthly treasure I could possess in this life — for our union & relation to the foundation which God has laid in Zion is our Strength — and it is my faith if we keep in a true line of relation — we shall be able to do good & Strengthen other Souls — & without that we cannot prosper — for we can do nothing of our Selves — So we feel dependent. Sister the good little union meeting we had when we met at the great big rock — is fresh in my remembrance — the conversation we had at that time I well remember — & have thought of it many times — & many other good privileges I once had with my precious good Mother and loving Sisters that I have not now — Sister you can See Mother when you are in trouble but I have not that privilege — when I get in to trouble afflictions and Strait places — I have no Mother to go to for counsel & advice but have to get thro the best way I can — I have thought many times if I could see Mother one half hour I should be willing to do any thing I possibly could do — to go through any hard ship whatever — we have many troubles to encounter with — we think Some times our afflictions are Something Similar to poor old Jobs — many were the afflictions of Job yet he did not sin with his lips nor charge God folishly — but held fast his integrity So we intend to follow his example — and hold fast that we have received with patience — we would not chuse to be like the folish woman — curse God & die — we had rather Serve God & be thankful for the gospel and live forever — I do not mention these things to complain I believe all these things to be right & just — I feel willing to suffer for Christs Sake & the gospel — persecution tribulation or whatever comes — if I can be the means of bringing poor lost creatures to God — which must finally perish with out the gospel — for the way of truth they have not known neither can they know it without being taught by Some one that has it in possession — & are willing to be brought out of their loss — but it is a great work we find for creatures to labour out of their loss So far as to be any way agreeable — but I think we Shall feel well rewarded if the young believers keep their faith and do well — & we can feel as if we are accepted of God & his people in our labours —

Sister Rachel I can tell you how I feel to Mothers little simple children — I love them all heartily every one — & that is just what I am labouring for — to become Mothers little simple Child

such an one as She will own — but I do not Say that I have so good privilege to learn as
you, for you have Mother with you and She can be the least of us all — however I intend to keep
as near to you as I can — & if I do that I think Mother will own me — as one of her little ones —
Now Sister I must tell you Some little about our poor young brethren that are taken to the army
they often write to us — not long since they wrote a letter which contained these words —
Dearly beloved Elders & brethren — having a suitable opportunity we once more
unite in Sending our kind love to all the faithful — the remembrance of the habitation
of peace are very fresh & Strong in our minds altho we dwell among the children
of strife — we have but little prospect before us for a time of any other comfort save in the gospel
which we trust we Shall ever rejoice in — altho in the midst of tribulation — we
desire the union & prayers of every faithful crossbearer — whom if we ever forget
let our names be forever blotted out of remembrance and our being out of existence
we are all in good health farewell — we have heard from them since they were going
from upper Sandusky to lower Sandusky — they Say all the officers & soldiers are very
kind to them — but the tender mercies of the wicked are cruel — when compared
with Zion — & the love they feel to the gospel & the people of God — they Say the worlds
people — has full confidence in them that they will maintain their faith & integrity
and they feel a full determination not to disappoint them — these things are afflictions —
but they do not terrify nor dismay us at all — we do not mean to fear them that kill
the body only — but we will fear him that hath power to destroy both soul & body in
hell — we believe that God will carry on his work & accomplish his purposes for all
what wicked men or devils can do — I must mention the gift we had for the child
on the 21 day of November which was the Sabbath — we had all the children on this
Section assembled at the meeting house — both great & small — we felt a particular
gift for the children — the grown people did not attend — only them that take care of the children
and the Singers & Some few that we thought it would be a strength to — they assembled & Father
had a very Suitable gift to speak to them — & after Speaking the brethren and Sisters Sung
a hymn that was composed for that purpose — then they placed them below & laboured big and
little — Some little things three or four years old their little heads all went up & down together
it was a beautiful sight to see — their was just one hundred of them exact — it was only the
children on this Section we live on there is another large number of children on the other
Section — beside all the Believers children — Now beloved Sister I must tell you Some
little about our journey we have visited all the believers in this Country this season

feast — & it was great satisfaction to us — to find that degree of love & union among them that we did — I believe their is a goodly number of faithful zealous believers among them — that strive to do the best they can — they appeard to be much pleased to see us & treated us very kindly — I felt round among them considerable — as we expected to write soon respecting the new manner of dreſs the alteration in our clothing — I feel thankful for this opportunity to expreſs my thankfulneſs and satisfaction — I can say we fell perfectly satisfied with it all and believe it is altogether for the better — we like the alteration in the brethrens clothing — & the colour of the coats we like very well — & we make ours as near like it as we can — & we like our gowns much they are both comfortable & profitable we think — the more I prove them the better I like them and the aprons & collers we think are complete — if one happens to be without their ~~in~~ coller we think they scarcely look decent — & the young believers in general like it very well — but they do not feel willing to give up their short gowns altogether — they like short gowns to do dirty work in better than long gowns — tho they have not proved them much yet — some have had linsey & some cotton & wool gowns — but they have made druggot for gowns this year — for the first they ever made & they are making cotton gowns for Sabbath dreſs — & expect to dye it nut gaul — the sisters made me a nut gaul gown & I wore it when I went my journey to Kentucky — & since wore hers — & we made Father & Solomon — nut gaul trousers & they like them very well — the brethren in Kentucky has pale blue ones — Eldereſs Lucy & the sisters with her have made blue gowns — striped like our lite coloured short gowns — the ground work pale blue & the little stripe deep blue — & the young believers there was making such — they have not made any at gasper yet — but expect to as soon as they can — conveniently — the pretty coller my beautiful Mother sent me suited my neck completely & I did as my good Mother requested me I made one as near like it as I could & sent to Elderess Lucy — & desired her to do by sister Molley as I had done by her which she did I am never concerned that we shall receive any thing from our precious Mother, only such as is good & virtuous and that we love and esteem — I must tell you something about our little love feast — the next sunday morning after I received the present of tea — from my good Mother — it happened that brother Benjamin sister Molley & sister Mercy and brother Issachar — was here — and we all in union together eat our brekfast and drank our tea in remembrance of our precious kind Mother — & it made every countenance bright and cheerful — what we receive from our Mother — feels precious to us — we intended to had it on the Sabbath as Mother said but we was not all here — & I gave sister Molley some to take home — as I intended to have all the old believers to taste of Mothers gift —

Now kind Sister - I must beg one favour of you - that is to be so kind as to love my precious good Mother - for me & thank her heartily for me - I know I am thankful - & love Mother with all my heart & soul - thank Mother for the pretty collar and tell her it fitted me complely like wise for the tea - for the notice and love of my beautiful Mother - refreshes & does my soul good - be so kind as to thank my loving Sister Ruth - for the [illegible] cap she sent to me it suits very well - & tell her I do not forget her but remember her & love her dearly - tell the Elder Sister Love I have got the pretty worsted gown made she sent me & it is acomplete thing - & Sister Rachel made it, & thank her kindly for me - likewise thank the Elder Sister Mary Spencer for the good present she sent to me - & thank one & all for I feel thankful for their love & kindness to me - We are all in a midling State of health at this time & it is a general time of health among the people - with these lines except of my kind love together with all the rest - & give it to our blessed Mother Elder Abiathar & loving Sister Ruth & to all the Elders brethren and Sisters, farewell — To the Elder Sister Rachel - from Ruth Farrington

For the Elder Sister Rachel.

From E. Ruth to E. Sister
Dated Decr. 9th 1848

Now Elder brother John I expect you will have the reading of my little letter - & I must beg one favour of you that is to love good Elder Abiathar for me - & thank him kindly for the pretty comb he sent to me - tell him I never use it without remembering him in love

Union Village W. C. Ohio March 26th 1814

Dearly Beloved Elders Brethren & Sisters

We feel happy to Inform you – that we received your [illegible] bearing the 20th on the 23d. of March – which we opened [illegible] its contents – it filled us with joy mixed with sorrow & sympathy – [illegible] its [illegible] the love & Charity you have for us – & for the [illegible] & [illegible] of the gospel in the western [illegible] – [illegible] [illegible] with [illegible] [illegible] & sympathy [illegible] not able to [illegible] it at this time –

But we were sorry to hear of the severe sufferings & afflictions that the Elder Sister has [illegible] – [illegible] as well as the [illegible] [illegible] – for we well remember the long privileges we had with them in the Church & [illegible] [illegible] gifts of God we have had together – & the love & union we felt to each other – also for many more of our beloved brethren & sisters that have suffered for the Increase of the Gospel – We know the sufferings and tribulations of the Church must be great in this day – for it is the [illegible] [illegible] of God Almighty – & God will bring mankind into the Judgment & [illegible] off with them before the Same [illegible] –

We are [illegible] thankful to hear that our [illegible] Blessed Mother still continues in the body – & [illegible] such a [illegible] strength, as to be able to feed the Children with the bread of life, which is the greatest blessing we can enjoy – & we heartily unite with you in our prayers to God – that [illegible] long [illegible] in the body – to feed & bless her faithful Children – & [illegible] [illegible] [illegible] – altho – we are absent in body – we are thankful to God – that Mother has [illegible] to visit us in spirit – for we do know that her Soul is often with us – that fills us with joy [illegible] that we cannot Express –

In relation to the believers here – there has been [illegible] [illegible] [illegible] [illegible] [illegible] of age – an active Industrious young man – [illegible] [illegible] all that was acquainted with him – he had [illegible] the [illegible] [illegible] of [illegible] – & [illegible] [illegible] of them [illegible] like [illegible] & [illegible] [illegible] [illegible] taken away [illegible] [illegible] of [illegible] & [illegible] the [illegible] [illegible] & the like – but [illegible] [illegible] our [illegible] with them – but it is [illegible] [illegible] – this is all the [illegible] that [illegible] [illegible]

The measles has gone through all the believers in Kentucky & at our Watervliet — so the people here are the last on the list of believers to drink the dregs of that filthy disease — it came in here from the world — & we would be glad if the world had its own again — they brought their filth into our public meetings & scattered it —

But we have one thing to comfort us — that is — we have good reason to believe that the believers here will keep the gospel, let what will come.

We shall now give some account of the Busrow believers. (tho' its can be but short) we believe the time is come for them to be a preparing to return to their own land again — We think there is not much danger on account of the Indians — the tribes bordering on that country — have [illegible] taken up arms on the American side — that country is settling more rapid than ever — they are constantly moving in from the old settlements — the believers have already begun to move — several of the brethren have been there all winter — In February — 7 — brethren went with a boat load of lumber — they took four sisters out to cook for them — on the 12th of march — Elder Archibald started in a keel boat loaded with people & lumber — & some more sisters went — on the 22d. a number more brethren went in a smaller boat — So there is upwards of 40 — brethren & 11 — sisters gone out — these have gone with their teams to make provision for the rest — the main body will not move till the latter part of the season —

If we desire to know what become of the believers grain & property they left at Busrow — it is difficult to give an exact statement. William Davis — & 5 — more brethren stayed about 4 — months to take care of it — & went through many perils & dangers of their lives by their own country men — the soldiers — the most abandoned wretches that can be found — they would steal plunder & rob them before their faces — & threaten their lives if they resisted — but they could not frighten William in the least — he stood them to their faces many a time when they have their loaded guns cockt & presented at his breast & swore they would blow him through, if he said a word — the brethren said many a time they expected every moment to see him fall — however the brethren managed beyond all expectation — & brought home more money than any one could have thought under such circumstances — altho' it was but the lesser part of what they left there — but how big a part, or how great the sum they brought home we are not able to state — they sold what they could whether they got the value for it or not — they thought they had better do so than wholly loose it — they sold a considerable part of their wheat middling well — & a small part of their corn — but what they did bring home has been a great help to them — furthermore the stock of cattle & goods they started with in their boats are scattered on the way so they got but a small part of it here — the army had taken a great number of their horses before they started — & there being so many sick among them.

* some of the soldiers [illegible] the brethren but they [illegible]

and the water & mud so tedious that they had to travel through &
their distress & necessity so great - & not knowing whether they should
live or die that they put off their cattle & sheep for horses - to the
best advantage they could - in order to help them along - so that out of
about 80 cows. & 80 - head of young cattle they got only 10. head here
a number they finally lost - out of 260 - odd sheep they got none here
they left 90 - at [illegible]. that is all - I [illegible] other things.
when they arrived here they had nothing to keep house with - not so much
as knives & forks to eat with - & not so much as a hoe or spinning wheel
to work with - they had perhaps a dozen axes - the army had taken the
chief part of such tools - the furniture they left was some sold some stolen
& some destroyed - so they only escaped with their lives -

Now after we have stated these losses - we feel more to pity them, than
to blame them - for we believe they did the best they could under such
trying circumstances - & were under the special notice & protection of
God & were carried through by a miraculous & invisible power of God.
and they have generally kept their faith through all these trials, & are good
believers - & we believe many more will be saved, than would have
been, had they continued there through such dangers - & they are more
prepared to keep the gospel now, than they was before they were broken to pieces
also. the brethren here have had a [illegible] to prove what the gospel has
done for them - which they could not have had in a time of general
prosperity - & we hope it will work for good to the whole in the end -

We are thankful to God - & the Church - & to all our beloved brethren
and sisters in the East - for their unbounded charity to us. ever since
we have been in this country - we have felt it to be the duty of believers
in this western land - hereafter to support themselves. that the Church
in the East - might be released from that care - because they have done
more already than we could ever have asked - but we find it is true
charity never fails - & we hope our thankfulness & simplicity will
never fail - we consider that parents lay up for their children & not
children for their parents - & if we can be Mother's children in a true
gospel sense - it is all we ask for -

The donation that is proposed by the church - to be sent on for the relief of the poor Busroe
Believers - we hope we shall all unite to be thankful for it -
altho. we believe that the believers at Union Village have been very
free & liberal to devide with them - yet after all they have done
and all they can do - these poor suffering people, will have to feel
great necessities, before they get settled in their own land - & have
time to make themselves comfortable - they will loose two years labor
besides spending & loosing so much of their property -

No one can Imagine what it will take to Support such a number of men women & children under such circumstances - only to make them middling comfortable - [illegible] they have had some Experience -

We have so little knowledge about sending money by post, that we dare not venture - [illegible] concluded - if nothing prevents - for brother Solomon & brother [illegible] to be at Mr [illegible] In Pittsburgh by the 1st of June - & if that fails we shall [illegible] by them we can confide in - & if any thing takes place against that to the contrary - you will have time to send before the brethren start.

Brother Peter is not at home - by an earnest request from the Elders at [illegible] & Sister [illegible] to come & help them - they started from here the 26th of [illegible] - most likely they will be gone three months - Hezekiah went with them to Pleasant Hill (by request from there) - to assist them in making a carding machine -

Polly Kimbal will accompany Sister Martha through her journey -

So we have to do - to keep trying to do a little good whenever we can

We must now come to a close -

We are all in our usual state of health - brother Solomon we expect will [illegible] at the [illegible]

We [illegible] to send our best love & remembrance to our [illegible] Mother - to Elder [illegible] & Sister Ruth - & to all the [illegible] brethren & Sisters - kindly Farewell -

David & Ruth

PS one thing we omitted in our last letter
We gave Mother's love together with the Church
to the Seven Soldiers, we had them together by
themselves on Sabbath after meeting - it made the
tears stand in their eyes - they said they was very thankful -

Supplement.

We have had no persecution since we wrote last –
The mobites – have been tolarable still – they have passed throug
one Court without punishment – the law here is – that the citizens
be classed out, for jury men – & taken by course – at the last court,
Davis one of the leaders of the ~~of the~~ mob – & several others that was
of prejudise – was on the Grand Jury – & there is no law in the State to turn out a Grand Ju
let them be guilty of what crime they may – two or three of the
~~petit~~ were on the pettit jury – the Grand jury sat 6. days. & c
In only four guilty – the evidence was so clear & pointed – th
could not clear the whole without perjuring them selves – So the court
without any further trial – It appears that the judges would
them to justis if they could – but the jury stands in the wa
the States attorney – that prosecutes the action – will br
before the next Court – for another trial – he is determined to
carry it to the extent of the law. but he will have them

It is remarkable the believers here have never paid an
Scior draft fines – while other people have had [illegible]ny thous
dollars – there property often sold at public ~~sail~~ sale –
this we ascribe to the Invisible power – & overruling hand of G
In his divine providence – Written in hast – David –
Union Village. Ohio March the 21st 1814.

P.S. We have never had no difficulty with any bank bills.
sent here – (except one counterfit)
It has been a moderate winter here – but very little snow –
the Season now looks very promising & good.

Lebanon O Apr 23 75

To

Richard Spie[illegible] Columbia
County New York. State -
New Lebanon Post Office

From Father L. D. March 1814

Union Village May 26th 1814

To the Church of Christ at New Lebanon

Beloved Elders, Deacons, Bethren & Sisters

As a favourable opportunity is about to open in the which we can convey a little statement of our affairs to the Church without expense. in union with our parents & Elders here we embrace our privilege – altho our beloved Elder Archibald is absent at the Wabash.

The Church no doubt have had a more quick sense than we could have how that by the repeated revolutions in the kingdom of providence which God has suffered to take place, to accomplish his determinat purposes in these last days. – that by some means and for some cause, the Busroe society of believers have been literally forced out of their proper place – and as we that were sent for their protection and salvation durst not in that dreadful hour pretend either to justify or condemn our own conduct, but acted according to the best wisdom that we were in possession of and left the event for a future decision. yet we were conscious that we did the best we knew in that soul trying circumstance.

And after this removal took place and our Father & Mother and the Elders & people here approved of what was done it was a comfort to us. But that which compleated our releasment in this matter, was when the Church was graciously pleased to inform us that they approbated and justifyed our conduct. –

And now finding our selves in a state of exile with the people among whom our lot had fallen we found that it was our wisdom to feel our dependence on the people of God and to acknowledge their kindness as a free donation in behalf of the people with whom we are connected who have suffered something like the loss of all things, – and as we have been the objects of charity we feel it our duty and priviledge to give thanks. –

And now suffer us to take a little latitude while we state to the Church in a concise manner what has been done for us by the people of God since we left the plains of Busroe.

While thousands were flying from the frontiers of Illinois Indiana & Michigan territorys to take shelter among the ungodly (who without money had few friends) distressed by the doleful calamity of war – we who are hated of all flesh had just to let our brethren know that we were on the move and they soon made their way to our assistance with waggons and provisions (there in the midst of calamity we could taste a little of the fruit of that blessed gospel which we brought from the Church and planted in this dark and bloody land) we were at once invited to take shelter among a people that fear God and work righteousness.

We shall now descend into particulars, we can truly say of the believers in Kentucky that while they had this suffering people within their reach, they delt bountifully by them, met them with waggons horses provisions &c. took them in, fed them, nursed them, and helped them through to the end of their journey, and sent them presents after they got through, which has left a lasting memorial of their kindness on the mind of the Busroe believers. ** - - - - - —

** Jasper did excel

And as it was Fathers wished that they should all come to Union Village (after the tidings had reached his ears) a number of waggons were fited out with provisions and necessarys for their comfort with Brother Peter to conduct them and to meet them with this invitation come on to Union Village you are welcome to take part with us.—

The brethren at home were immediately employed building cabins and makeing preparations to receive them. longing for the arival of these poor sufferers and at length they appeared (and now let our souls have a little room to swell with grattitude while we reflect on the awful yet pleasing sene) while almost every mouth was shut in solemn silence, yet every heart was open, and every hand stretched forth to help, while every face bespeak a pleasing welcome, yea and every door was open (the meeting house not excepted) to receive them poor muddy and dirty objects of pity.—

Large tubs of water they prepare'd
To wash their dirty limbs and face
Put on clean clothes took off their beard
And bid them welcome to this place

Surely this appeared like the blessed work of charity it is begun and if it never faileth it is the right kind and now we will state to the Church how it went on and they may judge—for we think it no transgression for us (who have been the thankful receivers) to sound a trumpet as far as to the Church, since our kind benefactors are forbidden so to do.

As soon as the Busroe people were cleaned up and a little rested they retired to their respective habitations which were graciously prepared for them.

The east family evacuated their dwelling place and gathered into other familys leaving a part of their furniture their Corn their sauce and a barn full of grain and hay &c for the use of the family in which the Elders lived with the privilege of occupying the plantation.

Another plantation with a large improvement and convenient buildings formerly occupied by a family of the childrens order was wholly given up for the use of the Busroe children and cows provided to give them milk and other necessarys to make them comfortable.

Two large cabins were built about two miles west of the Church in which another family were convened and provided for with cows and other provisions.—

Another family were convened a mile further west where they were provided for like the others and had the use of that part of the improvement which pertained to them buildings.

This done the Busroe brethren prepared themselves and went to work whenever they could get any to do both among believers and also among the world to help themselves and take off as much of the burden as possable, But notwithstanding all their exertions and all the money and property which they have expended for their own consumption without laying up any thing and with common prudence— and yet it is in vain for us to attempt to state the numberless deeds of charity which these kind Union Village people have bestowed on their poor Busroe brethren & sisters for they were generally careful to watch their necessity; and ready to communicate for Fathers gift to them was to make them equal as to their dayly support and not to forget them and we believe they generaly delighted in that saying and strove to come up to it as near as possable.

The first season, the beef poark mutton yea all kinds of provisions clothing leather &c bestowed is beyond our calculation. at the time of sheep-shearing they devided their wool gave the Busroe people an equal share carded it fulled their cloth and gave them a little flock of sheep to begin with

In this present season the Busroe people by one means another have been in some measure able to help themselves yet we find the same readyness in them to do good, the same persevering work of charity has continued till a door was opened for a further increase which took place about the middle of this month

When the Busroe brethren got ready to drive off their little stock to the Wabash, those kind peopel turned out 100 American sheep and a nomber of half blooded Morinos and 12 good Cows as a present to take with them, and left Cows to give us milk besides. they also divided their wool again and gave the Busroe people an equal share; And we cannot tell whereunto it will grow. But this we feel, that they have provoked us to gratitude in behalf of the Busroe believers; yea and we will be thankful poor as we are, thankful to our Blessed Mother and the Church for sending the lovely seed of charity into this country – thankful to our precious Father & Mother here and those with them who have been at the bottom of all this goodness, yea and thankful to all the believers in this country for they have every where proved by their works that the gospel which they have received is of God.

We shall now close our letter with a brief statement of our present affairs, we are in a common state of helth and are not discouraged but are makeing all preparations to return to our own land (we hope) by the middle of August all our able bodyed brethren are already there and Eleven sisters. our beloved Elder Archibald went with a nomber the 12th of March he does not expect to return til after harvest he informs us by letter that they are doing tolarable well we expect to move by water as our live Stock is all gone on except a few horses, and we do pray to be remembered by the Church and people of God in the east that we may be able to re-enter our former station and act so wise a part as to honner the gospel in that land which is all the real benifit we expect to reap for our labours.

We now conclude with the privilege of sending our kind love and thanks to Mother Elder Abiathar and sister Ruth, to the Church and all the people of God in the east as far as it may be felt proper to make mention of it.

from Issachar &
Ruth

P.S. we have writen in behalf of the Busroe society and they are ignorant of it. But we will do them justice we believe they are with us in their feelings for they have generally manifested their thankfulness for what has been done for them greatly to our satisfaction

Pitsburg june 10th 1814.

To the Church and people of God in the east

Beloved Benefactors

In as much as we have writen a letter to the Church in which we have made a brief statement of our affairs, it only remains for us in this place of confusion to let our word be few and in them express our kind and hearty thanks to the Church and people of God in the east for the present bountiful donation which they have bestowed on the Busroe society

And Issachar in behalf of Elder Archibald Elders Ruth and the whole society does heartily give thanks to our kind and bountiful benefactors in those parts and also to our kind and loving Brethren Nathan and Theophilus who have suffered so much in forwarding this liberal destrebution will the Church be so kind as to escept our thanks and believe that it is from the heart.

Elders Ruth desired that I would send her kind love and thanks with mine from this place so with love and thanks we close fare well from Issachar

For

The Church

written at Pittsburgh

Union Village Ohio June th 1. 1844.

Beloved Breathren & Companionsin the gospel haveing a good opportunity & free liberty I felt a desire to improve it a little with my Pen, as I no of no other Way of haveing any Corispondance with you only by righting, Which perhaps may answer as good a purpos as the Shaddow of a thing does to the Substance, but it is not like being present with you & Conversing freely face to face, Which thing would be very agreeable to my felings if it was nomore then four & twenty hours,

however I donot desire to be understood that I do or ever have felt any unreconsileation Or dissatisfaction in Consequence of my lot being cast as it ware in these ends of the Earth, neither have I ever loock'd back in my feelings with a desire to be restored to my former priveledge again Conterary to the mind & will of God, but have felt great Contentment of mind & have felt my self very much at home Since I have been in this western Country, as Strange as it may Seam to Some,

Not because that my present Calling has been attended with leſs tribulation or tring Seans than what I formerly experienced, but because it was my established faith that the justifycation present & futer gain of Believers hully depended upon there obedience & reconsileation to the gift of God made known to them & there faithfulneſs to abide in the calling where in they were Called, & In that faith I went forth inobedience to the gift of God that was then made known to me & I have never repented, —— & I Shal indeavour to give a reason why it is that I have felt So great contentment of mind & felt my Self Somuch at home as what I have above Stated, haveing found a people in this wilder-neſs that ware prepared to receive the gospel, & many of whome have receiv'd it into good & honest hearts, the evidence of which we think is undeniable, from the fruits of the gospel Which they have allredy manifested, & In concequence of there haveing had a considerable Opportunity of haveing there faith tried & prov'd in various ways & manners for a number of Years past & to See the Stedfastneſs of faith & determination for the honour Of God & increase of the gospel, Which they have manifest through all these various Seasons of trials has brought them very near to our feelings & also a great inducement to us to be willing to Suffer with them, & to Spend & be spent for & with them for there further establishment in the Gospel, & In short we are very much inclin'd to believ that there are a Considerable number of as good believers here, perhaps as can be found Of there age in the gospel, but however B Brethren least you Should conclude that I am Recommending our Young believers more highly than I aught, I shall leave the Subject and attend alittle to some thing else, And also we think that our worthy, Father D & Mother R, doe retain there Strength of body & mind beyound what could be expected all things considered And it is evidently made manifest that there faith Charity & concern for the increase Of the gospel & for the prosperety of Believers, is not confin'd to the believers at Union Village only, but does extend to all the Believers in the western Countrey ——— And also we think that the believers here are under a ~~much~~ blessing and prosperety both in things Spiritual & temporal & also at our Watervliet ~~[illegible]~~ Which place we left a few days a go were in health & prosperety, ——— And also they have had some ingeathering of Young Believers latterley & a prospect of more & we have also had a Small increase ~~[illegible]~~ of the Same, here, ——— but it would rather be our desire that those which have already believed aconsiderable time may begeathered into that degree of Order in which they may find Suitable protection & a fruitful travel, before there is ~~much~~ further opening or Spreading of the gospel, as we have not much apprehentions but what the gospel will open and Spred as fast as there is Strength gain'd to bear & protect it, for we have no doubt but What there is a great deal of Convictions working among mankind, by reason of the Sore Judgments & Calametis which are Spread a broad in the earth, and we are inclin'd to believe that whare the Sword has Slain its thousands, that the destroying Angel has Slain ~~it~~ his tenns of thousands &c I Lateley had Some conversation with a youn man of the World that appear'd canded & reasonable Which liv'd in a nabourhood where they have been Sorely afflicted with Sickness & death & I asked him what the people thought of all those calamaties that ware in the western countrey wheather the people consider'd it as the Judgments of God upon them or not & he give me to understand that they considered it as the Judments of God upon them &c We have had no trouble from the war depatment Since our Breathren retur'd from there campeign last fall, tho we have not much reason to conclude that all trouble is over from that quarter, from the present appearance Of the war, we have not much evidence at present of peace being made, but every preporation appears to be makeing both by Sea & land to cary on the war more vigerously than ever, and also it appears that there are some tribes of Indians on our frountteers that was said to be for peace with america, have again join'd the british, which if true more likely than not will cause us some more trouble before all is over, but however we do not mean to borrow trouble no faster than it comes, for we think it ~~comes~~ generally come from some quarter or other as fast as we are well able to bear it, &c &c

Our Breathen have built a barn this Spring & finished it of in nice order ——— And are now Zealously ingag'd in building a gristmill [illegible] for which they have Suffered so much for the want of these many Years, &c

& Our Carding Machine is remov'd from here & taken to Watervliet & plased on Bever Crick a liveing Stream of water the Year round & a convenient Shop built and the Machine is now in motion & has been since the 21. of May &c

You mention'd in your last Letter that you experieced an extreordinary Steady winter & such a time of Sleighing had scarsley ever been since the Chh was gather'd and we also had a very Steady ~~w~~ winter but a very moderate one & very little snow during the winter not above 5 or 6 inches of Snow at once & not that but a very few times I think we had nearly as much Snow in april as we had throu the winter, we had one Snow in April that fell eight inches deep, & A bout the first of March the weather turn'd very cold & continued so for a bout ten days, after which we had an extreordinary spell of Sugarweather, in which time the Brethren in the Chh made to the amount of five thousands & Six hundred pounds of Sugar this Season besides what has been made by the Busrion peaple & other families that are with out the Chh, of which I am not able to ascertain the precise qantety at present but I believe as well as I can recollect that they have made not much if any Short of five thousand pounds ꝑ more, ——

Now beloved Brethren, R B & S J. D M J. & C G, You see how large a Letter I have righten to you & nothing of much concequene neither, but for a manifest token that I have not forgot You, but doo remember You in the bonds of Love & Uneion & also we dezire your remembrance of us Your Breathren and Sisters in Ohio, & further more Beloved Breathren will You besokind asto give my best love to our ever blessed Mother E Abiather & Sister Ruth &c to all our good E Brethren & Sisters as far as ya feel to,

And also Father and Mother and those with them send there unfeigned love to the Ministry, E Breathren and sisters, Farewell

Solomon

For Rufus Bishop

From S. H. to Rufus,
June 1st 1814

Union Village Ohio Warren County August 15th. 1814.

Beloved & Respected Elders, we have a desire to express our thankfulness for the priviledge we had last June, with our beloved Breathren at pittsburg, And the very satisfying visit we had with them, We took the liberty of inquireing Into many perticulars in the Chh & a-mong the believers in jeneral, Which we have not had before for a long time, Which was very satisfying to us, & for which we felt very thankful for, — And after they delivered to the very bountiful gift of love & Blessing, from our precious Mother Elder Abiathar & Sister R & from our good Elders breathren & Sisters in both Societies we felt Richly rewarded for our Journey Of 600. miles, Besides the very bountifull donation we receivd for the relief of the Busrow believers, togeather with a number of very choice presents, — All for which we feel very thankful for, — And to be sensible what charity & parental Care Our precious Mother has ever manifested towards her Children in the west, & for the increase & for prosperety of the work of God, in this countrey feals great to us, and has always been a sufficient manifest token to us that we have not been forgot tho at so great a distance, Also the abundant charity & blessings which has been bestow On the believers in the western cuntrey both Spiritual & temporal from the Chh & Believers in the east we think has also been very great, — through which means We have reason to believe that a foundation of the gospel will be planted here that will never be over thrown, & If so be nodoubt the purpos & design of God will be answered in sending the gospel to this land; —— We shaall now proceed to give you some information respecting of those that we call young believers there are a bout 25 in this place & a bout the same number at our Watervleit & as much as one third of the whole number are Children, & there has a number of young minds Opened there minds this Summer, one by the name of Matthew Smith lately came here & received very strong faith & convection & opened his mind in about a weak & appears to be very stedfast in his faith, he came from a small Isleand east of massachusetts Called Matthews Vineyard, & a nother young Man opened his mind the same day from near the same place that Matthew was very intimately acquainted with, & a nother young man lateley came here from N York by the name of John Lockwood Joseph Lockwoods youngest Brother & the first publick meting he attended he received an undoubted faith in the way of God & Countet the caust & opened his mind in about 21 A fortnight ~~opened his mind~~ & appears to be quite stedfast in his faith he left a Wife & too Children a bout 12 miles of the city of N Y Which he expect to go & fetch as soon as may be thought best, —

We have felt under considerable imbarisment latterly on the account of Young Believers, as we could see nother way for the time present, but geather some of them in with those that have had a long privelidge, & we find that the same gift that is nesesary for those that have had a great privilage is unprofitable for Young believers at all times, But since the Busrow believers have left this place, there has a door opened in which there is an order established ~~f~~ for young believers to geather to for there strength & protection, & for all such to be directed to that are honestly inquireing after salvation,

So that the body of the Chh may be in some measure released from such a consta throng of all kinds of people as what they have had, ever since they have been geathered, — & Matthew Houston is felt to be the most suitable one to have the first gift & lead in that order, together with anumber of suitable members geathered out of different famelies to compose that order, & In sted of the North family it is the east family, they occupy the same buildings that the Busrow Elders did whilst they sojourned here, or Richards old habitation,

& On the morning of the 4 of August the Busrow believers left union village bodily for the wabash we took our leave of them & they of us & we believe they went away with a blessing, they expressed very hart feelingly the abundant satisfaction & thankfulness which they felt for the abundant charity which they had recived from the believers at Union village during the time of there sojourning here, they said that it was greatly beyond what they could have expected or asked for & then we parted with them in avery god degree of love & union, & they went away reconcild to there lot & yet with many tears, — Father & Mother have taken great pains to prevent any reflections arising from any quarter hereafter, Our breathren with all there teams mooved them to Cincinnatti & helped them load there boats so that they started from Cincinnatti the 7 of A, they expected to go down the river about 400. miles & then land, where they will expect to meat the Breathren from Busrow with all there teams on the 18 day & about 80 miles from Busrow, —— & among other things we still indevour to give a short account of the repeated Calamities which has been this season in different parts of this State & in the Indianna Teritory by hurricanes whirlwinds & hailestorms, While on our way to Pittsburg about 60. miles from this place we saw the effects of a terrible hurricane & so terrible was the force of it that it almost intirely distroyed & leveled the timber for near too miles in width where we cross it & we were informd that the hail stones were as large as hens eggs & some said as large as goose eggs & after we had travld about 70 miles further

We came to where there had been a very dreadful Storm a little before & it tore the forrests in a very Surprising manner & It tore houses & barns to pieces & laid plantations desolate, & we Saw whole fields of inglish grain Cut down like Stubble & hully distroyed by hail, the Storms ware So repeated & terrible in those parts that the people appeared to be waid down under very fearful apprehensions that the Judgments of God ware about to overtake them in reality; & about 16. miles north of union village there has lately been a very distructive hailstorm, It almost wholly distroyed the Corn before it & other grain that was Standing ~ wheat & Rye was chiefly geathered, also It distroyed many tame fowls the hail Stones ware very large perhaps as large as hen & goos egs; & we also had a pritty Severe hail Storm here tho they were comparatively Small to those above mentioned, a bout as great dammage as we received from it, was that it broke a considerable quantity of glass for us, — & We have lately Been informd by our breathren from the, waybash that there has been very terrible Storms in that Country & much more distructive perticularly on man & beast then what we have heard of in this State, tho the believers there have not receivd much ingury in consequence of them, & So terrible was the Whirlwinds there that they seemingly distroyd allmost every thing in their course, they distroyed many beasts & tore houses to pieces & killed anumber of people & Some ware Said to be carried of & found nomore others had there arms & legs broke Some complained of allmost being choked to death for the want of Breath & Some Women complaind that there arms ware almost burnt to a blister & all that ware in these Whirlwinds that made there ascape complaind of the extream heat that was in them, they Scorched the grass & trees where they went, & one of those winds crossed the Ohio at Cincinnatti & it was So hot that it killed whole fields of grain as tho fire had been threw it for 6 or 8 inches of the top of it, people that ware in it Said that it felt like the wind of a hot furnis, it blistered the face & hands of them that were in it, one thing appear Singular So many different Storm In different parts of the Teritory all on the 4 of June to the number of 6 or 7. & on the Same day there was anumber of the busrow breathren lying with aboat at the mouth of the waybash, When a very terible tornado crossed the Ohio alittle Below them the rezemblance of it, was like the smoke of a collpit only blacker it did not move very Swift but appeard to distroy allmost every thing before it & the hail Stones that went with it the breathren Said ware awful it was Said that Some of them measured 12. inches round, &c —— In relation to the helth of the believers we have chiefly got threw with the Measles except a few of the youth that have not had them yet & we have lost none that has had the Measles

Only one little girl & She died with fits, & one of the Busrow Children departed this life in a few days after, it was taken with Some kind of fits & departed about 24. hours after, & Epraim Valentine a Young man that has had fits this 7 or 8 years has lately departed this life, & Molly Hald which was in the, 75. year of her age departed this life a fue weaks a go with a fever, the believers are Generally in there Common State of health at this time, ——— And for the bitiful hymn Books that ware Sent to ~~t~~ us, we all Return our harty thanks, ~~f~~,

From S. Fring Aug. 13. 1814

For the Elders in the first Family.

Note Brother peter & Sister Martha Started from Union Village with the Busrow people & went down the river with them, they did not no whether they Should land ~~a~~ at the falls or go on as far as the busro people did before they took there course for Jasper,

We are about in our Common State of health, And with these lines we Uprightedly Send our best love to the Ministry Elders Breathren & Sisters,

Farewell

Solomon & Tence ———

Hortense Goodrich

Union village Ohio December th 10. 1814.

Beloved & Respected Elders we have long been wateing with great anxciety to hear from the East, & we have frequented the post office for a long time with increasing hopes of finding a letter there from the east but have found none as yet, the last Letters we had from the east were dated the 20. of May received at pittsburg & the time seams very long, There were a packet of Letters Sent to the East a bout the middle of August In which was containd Some matters of considerable importance & among the rest there was one Letter from Richard M Nemar directed to Proctor Sampson, and we have received no returns whether they ever reached there or not, & We had concluded not to right again untill we had received Some account from the east, but as Circumstances are, It is thought best to give a Short relation of what has transpired Since we rote last &c ——

About the first of September we had a pritty Severe attack by the fever and it raged very hard for a considerable length of time both here & at Water vliet & a considerable number were brought very lo in consequence of it, & three of our Youth finally fell victims to it in Spite of all the means that could be applied for there relief, Namely Polly Woodruff Betsy Stout & Abigail Kitchel Junior all departed this life in September and on the 26 of November Elisebeth Soward departed this life with a Consumption She had been on the decline for near 2 Years, but the fever has pritty much Seased among us for a considerable length of time & It is now a jeneral time of helth & prosperety among the, Believers both here & at water vliet; &c And on the 17. of July Elder Archibald Arrived here from Busro in 5 or 6 days & he informed us that it was a jeneral time of helth with the believers there, &c and on the 26 of September we Received a Letter from Elder Archibald bareing date September th 13 in Which he States that they all arived Safe at Busro all in good helth on the 20 & 21 of August, Also he Stated that when he arived there he found a number of the believers Sick with the fever & with the fever & ague & after a little the fever began to rage migty-ly among the people, So that at the time of the above date there was near 40. Sick, & the Sickness increasing dayly, & among the rest Elderess Ruth was very lo with the fever, also he States that there had three allredy departed this life Since his arival there; Namely Nathan Pegg Israel Edgeington. & Esther Knocks, also he Said that it was a time of Universal Sickness & deaths in

That country among the world &c And on the 19. of october we received A Second Letter from El Archibald, dated September the 20. in which was Contained the alarming account that Elderess Ruth was nomore, Which rought mightily in every living Soul to See & feel that one of the 2 foundation pillars of that Society was So Suddingly removd from them, & for the people to be whally deprived of the benefit of her gifts & tallents in there distressing Situation no doubt was trying in the extreem, We were informed that She was not considered very dangerous but rather appeared to be on the mend until the 15. day of the month at which time the wether Suddingly changed from hot to cold weather & it opporated very much against her, & in consequence of which her fever Relapsed & rageed mightily, & the night after the weather changeed She was taken with a Cold chill & after the chill a violent fever Succeded in which time every posible means that could be thought of was applied in order that If possible to break her disorder, but all proved to no affect, & thus She continued much in that Situation with cold chills & violent fevers until the 18. day a bout 3 in the after noon She left the body, Which caused very great weaping & mourning among the people it seamed as tho Some would greave them Selves to death to think that good E Ruth was gone forever, & the fever Still Rageing mightily among the people, El Archibald Stated that he did not think that there was more than 10 or 12. brethren in the Society at that time fit for duty &c, On the last day of Septemb Elder Benjamin E Molly B. Joseph & Sister Mercy arived here from Jasper in 11. days & they left Brother Peter and Sister Martha with the care of the people in there abcenc & they informed us that there was Yet Some remains of the fever among the people & had been more or leſs of it ever since last Spring & amond the rest Elderess Molly has been very Sick with the fever & had but just got about alittle before they Started for union village & She was quite feble when they arived here but She gained her Strength greatly before they returned home, Elder Benjamin B. Joseph & Sister Mercy were all in there uſual helth & after makeing a General visit both here & at, Water vliet they Started for South Union the 20. of October And on the 18. of November Robert Rankin arived here from Busro by the way of South union & Plesent Hill he left Busro th 13. of October & he informed us that the fever had greatly abated before he left there, there was none considered dangerous at that time, but appeared to be all recovering that ware alive he informd us of 2 more that had deceased Since our last account from there Viz Naomi Miller & Betsy Magein, Also we ware informed that El Archibald &

Brother Issachar have in Joyed a midling State of helth Since they have been there &c Robbert was with them dureing the time of there greatest afflictions from the time they moued till the 13. of october & we understand was a very great help in takeing care of the Sick he informs that there was more than a hundred that had the fever while he was there, & When he left Jasper he Says that it Was a jeneral time of helth & prosperety there, & When he came to Pleasant Hill he found the fever rageing there & there were a number Sick with it & a mong the Rest El Lucy was very much reduced by it, but perhaps was not concidered very dangerous at that time, & the rest of the Elders there in common helth &c &c

About the middle of August there was a Letter Sent to the east in which was there containe Some account about John Lockwood Joseph Lockwoods Brothe Which came here last Summer from N York & received faith & opened his mind & had left his family Some distance from the City of N York Which we expected that he would go & fetch as Soon as was thought best & accordingly It was concluded best for him to return the fore part of September & Settle his buisness as Soon as Circumstances would admit of So as to be able to moue his family here before the weather got very cold, & he was under lo Circumstance the Brethren let him have mony to bear his expence to N York, also Calvin morrel gave him an order to receive Some in the Jersey that his Father Willed to him, Which has lately deceased which was intende for the purpas of bearing his expences back again, but we have lately received a Letter from him in which he informs us that under his present existing Circumstane renders it imposible for him to ~~this~~ move to this countrey this fall he says that he was ~~in~~ intirely disappointed in getting that monoy at the Jersey to bear his expence back & the cold weather had overtaken him, So he informs us that he has concluded to take his little famely & go to Newlebanon & Se if he can find Shelter this winter, & as to further peticula Respecting him if he is or Should come there he will be able to give any necessary Information, of his Situation

Father and Mother & those with them are all in pretty good helth And all Unight in Sending our best love to our precious Mother and to all our Beloved friends, Farewell,

be so kind as to write to us Soon
If Mother is willing,

Solomon Teney and Rachel

From S. King Dec. 10. 1814

For the Elders in the first
family

Union Village State of Ohio. Jany. 14th. 1815.

Beloved Elders - Brethren & Sisters -

We received your packet of letters. of Nov. the 11th. & Decm. 19th. It truly was like good news from a far country - it refresht our souls To hear that our forever Blessed Mother yet continued in the body. and Injoyed a good measure of health - and was cloathed with that Majesty beauty & glory that becomes her character order & lot -

Also that the Children that are around her. were in a comfortable state of health & Injoying the Divine peace & blessings of the Gospel - it fill'd our hearts with thankfulness & gratitude to God. that ever hath loved all that followed - We had been looking a long time for tidings from our beloved friends in the East - yet we were a fraid to hear - because by what we had seen & felt. we Expected to hear heavy news in some manner or other - for the judgments that are abroad in the earth will Naturally create fears - even in the faithful - unless their souls are Braced up in the power of God - but all the losses that takes place In outward things - or that that has to perish - is but trifling. when compared with loosing or parting with valuable members - that are pillars in the temple or house of God -

But truly when we came to hear - of the vast great losses that you had Suffered by the late uncommon deluge of water - it filled our hearts with sorrow & pity - to think that so much of your hard Earned labors. should be swept away & destroyed so suddenly - we were ready to cry out - How long O. Lord God Almighty - will thy chosen faithful Children have to suffer - in the calamities that must & will come on the ungodly - how long will it be - or how much have they to suffer - before the separating line will be drawn - between the righteous and the wicked - so that no plague shall enter where thy Children dwell -

(A few remarks & questions. on the cause of judgments)

from whence comes wars & bloodshed - from whence comes plagues, sickness deaths &c. from whence comes all the judgements that is written in the scriptures that has - or will come on Adams wicked posterity - did they originate in God. did they come from the fountain of all goodness - God is love & therefore wrath is not in God - for he cannot change - fury is not in me saith the Lord - one fountain cannot send forth salt water & fresh -

We had rather believe that all goodness comes from God - & all evils sick-ness death &c - comes from the bottomless pit. & ought to be rejected - by man came death - not by or from God - but through the transgression of man. Sin entered & death by sin. So death has passed upon all through their living corrupt lust, or wicked works of natural generation - & natural death as well as Spiritual - this they have brought on themselves. by serving their own lusts Instead of serving God -

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So death & hell. & all the miseries that comes upon the human family. is in the fallen wicked nature of man – the seed that was planted by the serpent in the first woman at the beginning of the old creation – & every seed has begat its own likeness – let the consciences of mankind be awakened – let them be brought into the judgment – let their sins be set in order before them – & they will find they have fire & brimstone in them sufficient to create as much hell in them as they are able to indu yet their hell does not come from God. but created in them by wickedness of disobedience – because they were made in the image of God to know Good & Evil – It is written – That in times past God suffered all nations to walk in their own ways – yet he did them good by giving them rain from heaven & fruitful seasons filling their hearts with food & gladness. But let God with hold his blessing & protection from the nations & kingdoms of this world. (which was to be in this day) where will they be but in confusion. destroying one another & feeling & experiencing all the judgments written in the book – yet in justice we cannot charge God with these Evils – but they are the effects of their own evil works of disobedience – therefore – transgression & sin must be the cause of all these judgments – when the cause is wholly removed the effect must of course cease. But some will say – God does not restrain them as he has all power – but permits or suffers these things to take place – so that some how or other they may lay the blame upon a holy God –

But Jesus Christ says – how often would I have gathered you. but ye would not – ye will not come to me &c. God does not afflict willing nor grieve the Children of men – he tenders his Children as the apple of his eye. It is certain that it is the last day. & the judgments & vials of wrath that has been prophesied by the spirit of God – will be poured forth & many things that are not written. will come on this ungodly world – & they have already begun to take place – which is visible to the spiritual mind. Even the natural heavens & Earth – appear to be convulsed – & thrown out of their order – & are angry at the wickedness & abominations of the Children of this world – for their transgressions lays heavy upon it –

Now the question is – how much has Gods Chosen faithful Children. Got to partake of babylons plagues – in order to fill up the sufferings of Christ that is be hind – & do their duty so as to be accepted of God – We believe that as much as they are joined back to that that is under the curse – so much they will have to bear & suffer – but is there to be No distinction between the Righteous & the wicked in this day – Surely there was in past ages – there was between the Israelites & the Egyptians – which was a bright figure or type of this Gospel day – also between Noah – & the mighty men of renown – also there was between Lot. & the Sodomites. & so on –

Thus saith Jehovah – if ye will keep my Commandments. & do all
my Statutes & Judgements that I command you – then I will take away
from among you all sickness – & will put none of the evil diseases of
Egypt upon you but will lay them upon all them that hate you. many
of these promises relate in respect to the outward protection as well as the inward:
they shall build houses & Inhabit them they shall plant vineyards
& eat the fruit of them – as the days of a tree are the days of my people. &
mine elect shall long enjoy the work of their hands. & the serpent shall
not hurt nor destroy in all my holy mountain saith the Lord –
It is certain Christ did not come to destroy mens lives. but to save
them. & he & his father are one – then if they do not kill or destroy people
lives – from whence comes all these nasty disorders fevers plagues & accidents
&c – that takes away so many lives – even the faithful honest hearted believer
does not escape – It is the general faith that when we have done
our work God will take us away – well let that be true – but how is it
when faithful souls that has but just begun their work. are smitten
down so suddenly – has the all wise God. no respect to his work here
in this lower world – that he should take away our faithful youth & middle
age – or does he need their help more in the spiritual world if it is so. Amen
It is all right – It is strange to some that the devil should have
power in this day to kill the bodies of Saints by fevers & such like ways
but he has the power of death – & ministers nothing but death & misery –
he is the prince of the power of the air – & he works powerful in it –
he is like a roaring Lion. Seeking whom he may devour – he is Gods
adversary that works against every thing that is good. or of God –
but some will say – all these scriptures has reference to the soul & not to
the body – yet they must allow that under the reign of the beast – in past ages
the devil had power to kill the prophets & saints. by fire & sword &c
Jesus Christ was crucified – & millions of his followers – that bore a
testimony of truth – but some will say. in Christs second appearing he is
bound by civil government. So that he cannot shed the blood of the
Saints without violating the laws of the nation – very true – but
Is he asleep – No verily – but he is raving mad – & is more angry
at Mothers Gospel than any thing that has come against him before
for he knows his time is short – & he will work every secret plot
that is in his power – by fevers plagues accidents. or whatever way he
can, to take the lives of every faithful soul. that bears a faithful cross
against his dark works – We have a number of times been
threatened with that according to outward appearance – would have
swept every living soul that had the testimony of God from the Earth:
we had to trust in God for deliverance – because we believed we
were doing his will –

We have a number of times been visited with the nasty fevers that are prevalant among the world - We have a number of times within 12 month had to proclaim war against that beast - & drive him from the Lord's Camp. (which had a good effect) because we did not believe it was sent or come forth from God - but came from the king of the Infernal band. who in the Greek hath his name Apolyon - that is the destroyer - that would if it was in his power destroy the lives of every faithful soul that had the testimony of Mother - he would work secretly in the sense & minds of the faithful to bring them under fear - they would have visions and dreams - they would see such a one & such a one was a going to die. they would see graves dug & coffins made. some would see black negroes going about with their spades & shovels & the like who said they were sent to dig graves to bury the believers - so sometimes it would seem that the Infernal host had surrounded the camp of the saints - but we had to bear public testimony against them & proclaim war - & deliver the innocent captives from the jaws of the devourer - when all other means had failed - for we could not believe that God would send such beings to do his message to his chosen people - he did not vent his rage against the unfaithful troublesome part of believers - but against the faithful he pitched his envy - also the blasphemous apostates & their murdersome envious band - escaped his notice - while the more civilized part of mankind was taken - as tho' God was more angry with the faithful & good - then he was with them wicked wretches -

We are ready to believe that the devil & his host is more powerful & subtle to carry on their secret works by their Invisible agents - against the work of God - then every good believer is sensible of - & much of his works is charged upon a holy God - for we cannot believe that God has ordained whatsoever takes place. or comes to pass in these days - When the devil comes openly with guns & swords: every believer can see him - but when he comes secretly & smites them with death - he may keep undiscovered. & perhaps make them think it is the hand of God upon them. & they must bear it patiently -

Now we believe the suffering of Christ in the spiritual work of regeneration for the Increase of the Gospel - is far different from these nasty disorders. & fevers - Jesus Christ rebuked fevers. as well as unclean spirits - he also rebuked the wind. & the raging of the waters - It is written. whom the Lord loveth he chasteneth - but not with babylons plagues - his chastisements is in a different manner to his children - will a wise tender parent correct a humble obedient child - We think not - then if we know how to give good things to our children - how much more will our heavenly father & Mother give good gifts to their children, if they ask for them in faith & obedience -

But the more humble & Godlike the children of God are. the more the devil will envy them - & try to kill and destroy them -

Yet.

Yet we would not be understood that the devil has all power – or power to kill and destroy whom he will – but we believe the power of God is above all – & is stronger then all the powers of hell – & will in due time bind & confine the old Serpent. where he will not be able to hurt or destroy any thing in all Gods holy Mountain, for the earth shall be full of the knowledge of the Lord. as the waters cover the seas, – but that will be by the Increasing truth. order & light of God in the Chh. therefore every believer should labor for that strength of faith & power of God. so as to be able to resist the devil. & then he will flee – & walk humbly and closely with God – then they will be where God can protect them –

Now we do not believe that mankind would always continued in their Earthly Tabernacle had they not sinned – because they were natural, & were created with flesh & blood – & that cannot inherit the kingdom of God – but they mu have been changed – in order to enter into that. that was more glorious – but this could have been effected according to the purpose of God – without the assistance of the old Serpent –

Dear Brethren & Sisters we trust in your wisdom. that you will have patience to bear a little with us in our folly – for we cannot be contented to be a sleep in this day – but we want to be laboring & searching – to know what comes from heaven. & what does not – so as to know how to chuse the good & to refuse the evil – Yet we know that none by searching can find out God. or know the depth of the wisdom of the almighty – we cannot know the things of God rightly. only by the Spirit of God that dwells in us – We do not write thinking to teach our Elders. for we feel need of being taught of them – but sometimes we would be glad to know the faith of all our ~~br~~ brethren that are scattered abroad – that our prayers may ascend up in Union together – like Incense upon the golden alter before the throne of God – We beg your prayers – that we may have wisdom & strength. to do that that is right – so as to keep our relation to the foundation of God –

27 We are set here for the defence of the gospel – & if we see the enemy a coming And do not warn the people. their blood will be required at our hands – Behold, I have set watchmen upon thy walls – O. Jerusalem – that shall never hold their peace day nor night – Saviours shall come upon mount Zion to judge the mount of Esau – to judge & condemn the flesh & purge it out – So that the kingdom shall be the Lords – & nothing shall defile it – I will be a wall of fire round about and the Glory in the midst of her – We have a strong city – Salvation hath God appointed. for walls & bulwarks – Isaiah & Obadiah – &c – Salvation is the wall of fire. to save that which is good & burn up the bad – therefore Saviours shall stand on the walls of my Salvation – to proclaim the Everlasting gospel to every one that is willing to receive it – Dearly Beloved, it is the great & last day of God Almighty – for the controversy of Zion – & the year of his redeemed is come – therefore we want to know the mind of God in all things – that we may be on the Lords side – so as to unite with the good & reject the Evil –

We sent letters ~~to~~ to the Church about the 8th of December - if you have received them - they will Inform you of the state of things here prior to that date - also of the state of the believers at Bussrow - their sickness & deaths &c - also in Kentucky. Nothing Extraordinary has taken place here since - the believers here keep their faith & bear a faithful cross - (a few excepted) & it is a general time of health among them - we were last week at our Watervliet. we found the believers there in good health - & under a blessing -

We are in a middling state of health - we shall now close these subjects by all of us sending our kind & unfeigned love & remembrance first to our precious good Mother - & those with her - & to all our beloved Elders Deacons brethren & Sisters.

Kindly farewell -

David & Ruth -

P.S.

Since we wrote last to you in December [illegible]

We received a letter from Elder Archibald, dated Nov 23 he states that the fever had left them - but several that had survived the storm - had not yet recovered their former strength - no new deaths mentioned -

In relation to John Lockwood - we hardly know what to say - considering his circumstances it would appear that wisdom would direct for him to remain there - but the leading brethren here can hardly be persuaded to give him up - they say they do not value the expense of moving him here - Matthew H. - says we gave John to him if he would gather him - he has gathered him - now he wants to hold him - before we received your letter. John Wallace wrote a very Incouraging letter to John L. - with a strong invite for him to come on - Joseph L. says they are a strange family of creatures - he could not himself been contented to have stayed there - altho the privilege was greater. & he is afraid John will not - Joseph says there is many of the brethren has had faith for a number of years - even before he had - they got it at Watervliet - yet they will never obey it until they are Intirely seperated from their former connection. We had thought that if John came here & did well - that either he or Joseph would have to go to Bussrow - for brother Archibald has no such mechanics in all his order - however we are not anxious either way - but submit the matter to greater wisdom -

In relation to the worlds obeying the gospel here. we think it is much as it is In the East according to your account. they throng our meetings more than ever they have done at this season of the year - & behave middling well - they hear the truth & acknowledge it. & go away & live in their sins - there has but few opened their minds of late - yet there is more prospect than there has been for a long time - it appears that several are almost ready to take up their cross - a few days ago a man came here & opened his mind. he appeared to be a candid sincere man & of good under standing - & was perfectly satisfied with what he saw & heard - he was a leading member in the Halcyon Society. a people that has had the greatest light of any except believers. a number of them have forsaken the works of the flesh for a long time - he has gone home with full Expectation that he shall bring a number with him into the Gospel - he lives in the upper part of the State - D.

Union Village Ohio March the 25 1815.

Beloved & Respected Elders —— We received your letters of February the 22- the 18th of March. Which contained the health peace & prosperity of the Believers generally in the east, all of which was very agreable news to us, also they contained a very bountiful flow of love & blessing from our precious Mother and all her good Children in the Church, which we all received as a rich treasure from Zion with thankful hearts, also we feel very thankful for Mother's special care and concern for the prosperity of all Zion. Also for the incessant prayers of the Church of God for those whome God hath called in these ends of the earth, that they may be protected from the many evils that await them; and that they might be pertakers of that Salvation that is in Zion, which has been gained and kept through much tribulation & sufferings, — all of which we feel sensible that we have great reason always to feel gratitude and thankfulness for, the many precious blessings of God bestowed on the little flock of Christ in the west, from Zion. And always bearing in mind that the branches does not bear the root - but the root the branches. Also being sensible that beyond all contradiction that the lesser in their obedience are blessed of the better.

In relation to the present state of the believers in these parts, we think we may safely say that it is a time of universal health and prosperity, both here & at Watervliet, more so than has been for some years past; also it is very evident that the believers have increased lately very much in their zeal love and obedience & determination for a full salvation, also they have increased greatly of late in their abhorance against the flesh with all its affections and lust. Also against every spirit that exalteth itself agai the pure way of God &c. Also we have had some little increase of Young believers since Matthew's family was established, to the number of eight or ten souls old & young and generally they appear to be doing well; and a prospect of more.

On the last day of January we received a letter from Busroe dated the 9th which informed us that the believers were about in a midling state of health at that time, and in a measure of prosperity other ways &c. We have also lately heard from Kentucky Pleasant Hill & South Union and it was then a pretty general time of health at both societies - some few acceptions at Pleasant Hill, E Lucy that was very sick with the fever a while a-go, has got well.

Since duly considering all the difficulties that will necessarily attend John Lockwood's mooving to this country we all unitedly agree that it will not be best for him to come, if he has not started before this letter reaches you. We desire by all means that he may be gathered there, except Mother feels some other gift

and

and if there should be any of his kin that have a desire to obey the gospel, as he expressed in his letter that he thought there was a number that would come with him to this Country, perhaps they may be gathered there also. We are always thankful for any information we can get from our beloved friends in the East whither it is prosperity or adversity— So that we may know more perfectly how to feel with you and suffer with you

The Deacons letter of January the 7. has never come to our knowledge and we think it is quite uncertain whither it ever will, however in relation to the cards that John Wallace wrote to Deacon Richard to know whither they could be had.— If there is nothing done in relation to them yet, we desire that the brethren may feel entirely released from taking any further burden in relation to them, for we find they can be had this side the Alligany mountains— & John W. has agreed for a quantity to be made for the purpose of repairing our mashine this season, and it is probable that we can get a supply for the future when ever we need.

Since writing the above I have discovered 2 dates in your letter from the deacon the one the 7. of January, the other the 7. of February & whither they are 2 letters, or whither one is a wrong date we cannot determin,— however we have recieved no letters of either dates.—— In our letter of December the 10th. there was a request sent in relation to Charles Woods of N. York and we have received no returns, still we are desirous to hear something about the man at some convenient oppertunity.

In relation to our Grist-mill we have had one pair of stones a running since about the 25th of January and they have fully answered all our expectations, both in grinding well and fast— it has been observed several times when the grain was dry and in good order, it has ground at the rate of [illegible] a bushel in 5 minuts, and we have got the second pair of stones a running this week: the mill dam stands well as yet, and when the pond is full it is judged it will cover thirty Acres. The Clathing business has been caried on to greater perfection this season than ever it has been heretofore by our own apprintises independant of any instructions from the world. —

In relation to Hezekiah he appears to be stedfast in his faith and very subject and obedient to what he is taught and a very upright & examplary man in his walk and conversation; he is still very desirous that his leg might be healed, but we tell him that flesh and blood cannot inherit the kingdom of God, also when he comes to drop his old tabernacle that his legs will both be limber, also we tell him that the design of Christs second coming is to heal and redeem lost

wounded

wounded Souls, in stead of healing broken lims which will finally have to perish &c. &c.

The particular reason of our writing so soon at this time is to let our minds be known in relation to John Lockwood.

With these lines we all send our unfeigned love to our precious Mother, E. Abiathar & Sister Ruth

And to all our beloved Elders Brethren & Sisters farewell

from the Ministry.
Solomon.

of every motive to obedience and no law or command could be of any force; but as God hath fixed his love on that which is virtuous in his creatures and rewardeth them according to their obedience to him, and not merely because they are his creatures so no child can claim the love or goodwill of the parent or any legacy, portion or inheritance from him, but only in the line of obedience and conformity to his will: And as the future happiness of our posterity is invariably suspended on this foundation principle, we do hereby assert our right and authority to command and govern them so long as they are under our jurisdiction, and to judge and reward them (in the issue of their trial) according to their obedience.

We have an indisputable right to teach them the fear of God — To debar them from evil company — To restrain them from all vice and wickedness — To guard them from all corrupt and pernicious principles and to point out to them their duty at all times and to see that they submissively do it; and this just and lawful authority we are determined to hold and exercise over each of our natural heirs, males till they are twenty one years of age and females till they are eighteen years of age: And those who are obedient and faithful until the time appointed shall be owned in the line of heirship, and shall receive out of the joint interest of the church such portion or legacy as may have been deposited there for their use and benefit. and shall have the privilege if it is their faith, of being admitted into covenant relation and membership with the church as joint heirs in the use and enjoyment of all things according to the line of the promise. But if any are disobedient and rebellious and will not subject themselves to our lawful authority or that power and government which is in the church for their protection, such ones shall be cut off and disinherited from any share or interest in any thing that we have intended for our heirs or the pertinents to the joint interest of the church. And we declare this as our fixed and unalterable purpose, that it may serve as a timeous warning that all may have a fair privilege to chuse the good and refuse the evil. That which we have dedicated to God is holy and that which is holy we shall not give to dogs. They that will be disobedient and rebellious and reject our council shall never enjoy that which is purposed for them (in case of their obedience) and we shall let them know it. Such as will give way to be led and governed by a contrary spirit cannot have any part or lot with us. They cut themselves off irrecoverably from any share in the inheritance of the faithful. They become dead to us and absolutely forfeit all right to the good which we had in store for them, and to whom they yield themselves servants to obey his servants they are to whom they obey, and to that spirit which they chuse to follow They must look for their portion according to the service rendered unto him and that which was their natural right we shall bestow upon such ones as are judged to be worthy according to their faithfulness and obedience whether they were our natural heirs or not, and the heirship shall unalterably stand in the line of obedience and the inheritance shall not be divided or any part of it given to the disobedient and rebellious

— As this principle hath its foundation in God and is the unchangable rule by which all souls will be finally judged and

A Copy

A Declaration
of the law and order of God in the heirship of children and youth.

We the natural parents of children and youth who are now under the care of the church to be educated and brought up according to the gospel do make the following declaration of our faith for the information of all concerned.

As God is the creator and first parent of man, and created him in a state of subjection to himself, to be taught and governed in all things until he had gained sufficient wisdom to chuse and act for himself, and as the heirship of man to the inheritance which God had laid out for him was suspended on his pointed obedience to his creator, so it is evident that the same order of government is committed to man and established in the line of parentage and cannot be disannulled or broken; and therefore the heir, so long as he is a child differeth nothing from a servant, but is under tutors and governors appointed by the father until he hath grown up into a state of conformity to the father and is capable of making a wise and good use of the inheritance committed to him.

Now as this is the established and selfevident law and order of God by which all ages have been adjusted, we conceive it would be very improper for us to decree and establish any legacy or portion to be unconditionally given to any of our posterity at a certain age without any regard to their moral character or conduct, during their state of trial or probation; This would at once destroy every motive to obedience and no law or command could be of any force; but as God hath fixed his love on that which is virtuous in his creatures and rewardeth them according to their obedience to him, and not merely because they are his creatures so no child can claim the love or goodwill of the parent or any legacy, portion or inheritance from him, but only in the line of obedience and conformity to his will: And as the future happineſs of our posterity is invariably suspended on this foundation principle, we do hereby aſsert our right and authority to command and govern them so long as they are under our jurisdiction, and to judge and reward them (in the iſsue of their trial) according to their obedience.

We have an indisputable right to teach them the fear of God — To debar them from evil company — To restrain them from all vice and wickedneſs — To guard them from all corrupt and pernicious principles and to point out to them their duty at all times and to see that they submiſsively do it; and this just and lawful authority we are determined to hold and exercise over each of our natural heirs, males till they are twenty one years of age and females till they are eighteen years of age: And those who are obedient and faithful until the time appointed shall be owned in the line of heirship, and shall receive out of the joint interest of the church such portion or legacy as may have been deposited there for their use and benefit. and shall have the privilege (if it is their faith) of being admitted into covenant relation and membership with the church as joint heirs in the use and enjoyment of all things according to the line of the promise. But if any are disobedient and rebellious and will not subject themselves to our lawful authority or that power and government which is in the church for their protection, such ones shall be cut off and disinherited from any share or interest in any thing that we have intended for our heirs or that pertaineth to the joint interest of the church. And we declare this as our fixed and unalterable purpose, that it may serve as a timeous warning that all may have a fair privilege to chuse the good and refuse the evil. That which we have dedicated to God is holy and that which is holy we shall not give to dogs. They that will be disobedient and rebellious and reject our council shall never enjoy that which we purposed for them (in case of their obedience) and we shall let them know it. Such as will give way to be led and governed by a contrary spirit cannot have any part or lot with us. They cut themselves off irrecoverably from any share in the inheritance of the faithful. They become dead to us and absolutely forfeit all right to the good which we had in store for them, and to whom they yield themselves servants to obey his servants they are to whom they obey, and to that spirit which they chuse to follow They must look for their portion according to the service rendered unto him and that which was their natural right we shall bestow upon such ones as are judged to be worthy according to their faithfulneſs and obedience whether they were our natural heirs or not, and the heirship shall unalterably stand in the line of obedience and the inheritance shall not be divided or any part of it given to the disobedient and rebellious.

30 As this principle hath its foundation in God and is the unchangable rule by which all souls will be finally judged and

rewarded we are determined to hold it sacred and therefore those who forfeit and lose their heirship leave no room for repentance so as to recover any part or lot in that which they have forfeited and lost, for the prize is taken from them and given to those who have honestly gained it and the gifts of God are without repentance; and to whom the inheritance is justly given with them it must and shall remain. Therefore such as reject our council and authority and chuse their own ways may as well think to recal the years that are past and travel again through all the stages of nature as to regain their right and title to any thing we possess if it is once forfeited and lost through their wilful rebellion and disobedience, to our lawful commands And this our faith and determination we shall support whatever may be suggested to the contrary by any of the blind passions of nature or whatever opposition may arise from ignorant and unprincipled men of the world.

We shall hold our interest in the gospel for those and only those who shall walk worthy of it. And if our children will be subject and obedient they shall be kindly treated while we are with them and when we go hence we shall leave our power and authority in the church to govern and take care of them according to the rules of good order under which we have placed them. And this we do as a conscientious duty knowing that they are not capable to chuse and act for themselves until they come to mature age. And whether we are present or absent in body, it is our determined purpose that our children and youth shall be subject and obedient, and if any despise the goodness of God, that they shall know his severity, and what they chuse for their portion they may make their best of it, for one cent of our property shall never be cast away on the wicked and rebellious to release them from the torments and miseries which they bring upon themselves by their own selfwill, or to afford any encouragement for others to follow their pernicious ways but each one shall receive the fruit of their doings and be rewarded according to their works.— In testimony whereof we hereunto set our hands this eighth day of July in the year of our Lord 1816.

John Wallace
Thomas Hunt
John Woods
Andrew Brown
John Carson
Calvin Morrell
Stephen Williams
Charles West
John Dennis
Samuel Rollins
Richd. McNemar.
Francis Bedle
Joseph Stout
Saml. Sering
Belteshazar Dragoo
John Sharp
Robert Baxter
John Naylor
John Hutchison
Matthew Houston
Jacob Holloway
James Smith
Amos Vallentine
Malcham Worley.

Peggy Houston
Sally Wallace
Jenny McNemar
Hannah Carson
Hannah Dennis
Ruth Williams
Milly Jordan
Polly Bedle
Sarah Hunt
Mary West
Abigail Kitchel
Mary Spining
Rosanna Stout
Rosalinda Watts
Phebe Lockwood
Hannah Holloway
Nancy Milliken
Anne Baxter
Eunice Brown
Martha Dragoo
Rhoda Morrell
Sarah Sering
Nancy Rollins
Lois Spining.

Union Village. Ohio State. Sept 21st. 1816 -

Beloved Elders - Brethren & Sisters - We feel a desire to write a little to you once more Peradventure ye may be glad to hear from us again - by the time this will reach you - altho there has nothing very Extraordinary taken place here - in the course of our labours since we wrote to you last

The Pamphlets you sent to us - came safe to hand - June the 6th also your Packet dated May 16th arrived Safe June the 13th which Contained a bundance of Good Information - that was very satisfactory and well pleasing to us - but the envy of the wicked to distress & afflict the Inocent people of God - even where the Gospel has been clearly preached for so many years - was not well pleasing to us - indeed it is cruel persecution - but we know that the wicked will do wickedly - & the old angry dragon (who is the author of war & bloodshed) will continue his war with the seed of the woman, that keep the commandments of God. & have the testimony of Jesus Christ & Mother - So long as he has any power to afflict - but the Lamb will overcome him in the End - for he is Lord of lords - & King of kings - & the ancient of days has come, - & judgment has begun to be given to the saints of the most high God - & they will decide, or settle the matter with the beast before the scene closes - for all dominions, or rulers shall serve & obey Him - Your Conflicts & labors with the ruling powers of this world, for a long time past - must have been very heavy & distressing - but there is not much Victory gained in the Gospel over the fallen nature of man, only by tribulation & Sufferings.

We feel well pleased & thankful - for that measure of Victory that ye have already gained over the god of war - we verily believe ye have had a Special gift of God through your labors with the world, in relation to their unjust laws - to force men to bear arms or pay an Equivalent contrary to their faith & Conscience - also we believe what ye have published to the world on that subject - will undoubtedly kindle a fire among them - that will not be quenched -

for the truth of it, cannot be disputed by any reasonable Enlightened mind - for it is a part of the Stone that was to Smite the Image on his feet & toes. & break it to pieces & Consume all the kingdoms of the beast - & it will become a great mountain & fill the whole Earth -

In regard to military laws here, fines. &c. we have been hitherto - greatly favoured - The brethren through all the war, paid no draft fines - nor was there one drafted after ~~the~~ those brethren took their turn in the army - & they have paid no muster fines for 2. years. & they do not intend to pay any more - & but we conclude they have not come to their heaviest trial on that Score yet - last Spring the Constable came once with his Executions - to take property but did nothing - but said he should come again soon & seize our property - but has not come yet - they are still about it. & so are we } but how long this kind of peace will last we cannot tell - but it will be Strange if they do not brake upon us yet. & try their authority

What we have suffered by the wicked here - has been where they have fallen upon us without any pretence of law - whenever they have made any legal attack upon us they have always got beat - We received a letter from brother Nicholas. of August the 4th on the 30th of the same - which made mention of our precious good Mother. Elder Abiathar - Sister Ruth. & brother Rufus - starting the 3d of June to the Eastward to visit the eastern Believers & of their safe return July the 13th & were comfortable - we have heard by way of P. H. that they had started their journey to the Eastward - the 3d of June. but We have not heard of their return until now -

Dearly Beloved Elders. & friends – Whenever we can hear that our Blessed good Mother. yet lives in the body. & is comfortable – & all her good Children there too – it gives us new Strength – even if we are in tribulation. it will make us rejoice & be thankful. & feel that we can live also – In a former letter there was mention made that ye wanted to know what had become of our new believers on the little Kanhawa – in the State of Virginia – that we wrote to you of – answer – we have gathered nine only – from there – three grown people – the others youth & Children – these are very good believers – Archibald Anderson died after he believed before he could get ready to move – Betsy his widow. of 35. years of age – with 5. Children. the oldest near 14. years of age – are now with us – She is a woman that has the first degree of faith & good understanding & abilities – Samuel Parkhurst. & She – are the first among our young growth. they have the care of a family of near 20. & do very well – they live where James Bennet did – (brother Daniel will know) those 17. that moved down last fall from above Wheeling – keep their faith very well – three families that came from Sees Creek. prove to be counterfeit. not of the true kind – they have been so corrupted by their Halcyon principles & wild imaginations that they chuse yet to try to get to heaven some other way. rather then to come in by the door & bear their cross – Except a few of their Children that are under age that gather with believers yet. there has a few Scattering ones opened their minds since we wrote last – but at present there is no great prospect of an increase. as to number – But we do not [illegible] depend altogether on the great number to keep the Gospel – we rather chuse Gideons little army of 300. that will lap water like a dog – than the many thousands of Israel that are Stiffnecked ——

Last Spring Lot Leonard from above Wheeling came here with his Daughter in law, a young widow – he is one of the foremost preachers in the Halcyon order – they were both fully convinced that it was the only way of God – the Woman opened her mind – but it was thought best for the man not to – under his present circumstances – they returned home & we have not heard from them correctly since

They are a people that have had great light – yet they are blind – & still under the vail of natures Darkness – Ye wrote last year – that there was some matters here that ye should be right glad to hear a little about – Viz – we have heard of the Church at Union Village – but we do not hear who! is the Elder Brother – nor who! is the Elder Sister – in the Church – or whether they had found their Elders yet &c – answer —— We have to confess that we are rather slow in our travel – for we chuse to walk on safe ground – & make strait paths for our feet – lest that which is lame be turned out of the way –

However we will venture to name them —— Samuel Rollins the Elder Brother Ashbel Kitchel the next – Lucy Smith the Elder Sister – Charlotte Morrell the next – & we dare venture to say they are faithful believers —— The order in the other families. are nearly as we wrote to you – with but little alteration – Yet there is a few families that we think we did not mention them – on John Millers old place there is a family of about 24. people – John Houston (the hatter) & Caleb Pegg. Jerome Woodruff – & Hopewell Gee – are the Elders – on the west Section (Elis order) there is a family of near 30. in number – Stephen Spining – & Isaac Bennet – Anne Boyd. & Lidia Hill. are the Elders. on Samuel Holloways old place – lives the Childrens family – of between 60 & 70 persons – Nathan Pearse – Samuel Woodruff – & William Bridge – Catty Boyd – Cynthia Hill & Phebe Bibble have the care of them –

We send the Inclosed Copy – that ye may know the faith of parents here – in regard to their duty toward their Children We believe man was created with natural tallents – with power & authority of God – sufficient to govern his posterity but lost it by transgression – & sunk into vile affections & lust – so that their Children could rise up & rebell against their parents & curse them to their face – & rule over them – but in the resurrection & restoration of all things – we believe it will be restored to the faithful – & they will have wisdom & power of God. to command their Children – & bring them up in the Gospel – for the promise is to them & their Children In the line of Obedience —— God never created man to do his own will. or serve his own pleasures – but to be under order & Government – & there is nothing promised to rebellious Children – but Eternal banishment —— they forfeit all right of heirship to their parents inheritance and the law of Moses – & the Gospel of Jesus Christ. witness the same —— on the 15th. of July. the parents & all their Children that were under age – that were old enough to understand – assembled in the meeting house – the Children facing their parents –

Their Declaration was read. & several Exhortations followed – to set it home on their consciences. It had a good & great effect – & cast out many evil spirits – they were told. they need not think to run away in order to make their escape – for they would hold them & govern them – & they should bear their cross – & they should be obedient to the faith principles – & order of the Church. under which they had placed them – until they were of lawful age – Yet there has but two youth that has made their escape in that manner. since the Church gathered – that is 3 – years ago – but we found that the adversary of souls – was working that spirit of apostasy & rebellion in some that were real believers. to take them off – but he has got headed & beat thus far – & he shall be beat & over come yet –

We find the powers of hell are more secret deep & subtle to destroy the souls & bodies of believers then every one is sensible of – even to destroy their labours so it shall not prosper – the divel is rightly named – the destroyer – that is – to destroy the work of God – & or all that is good – & faithful believers are rightly named Saviours. on Mount Zion – to deliver & save that which is good.

But we have one thing to comfort us – that is – the eyes of the Lord are open to discover Satans plots. And God will deliver all them that put their trust in Him –

We received a letter from West Union dated the 8th. of July. it was then a general state of health & prosperity among them – with some increase – 12 had opened their minds of late – some promising members – the Harmonian Society. that lived near Pittsburgh. moved down 2 years ago in about 50 miles of them – & they support a good degree of union. & are almost one people – we learn they confess their sins – & take up their cross against the flesh as we do – but being of another language. it makes it difficult to communicate their faith to each other – two of their members are with the believers to learn their language. ways. &c – they are a strong. rich. Christian good people. without any doubt – Joseph Lockwood. continues there yet – brother Joseph Allen. and Benjamin Price. from South Union – came here last week – they said. the Elders. & people were general well when they left home – also – we learnt that they were generaly well at Pleasant Hill – (with some exceptions) Cornelius Booth. appeared to be very nigh his end –

The two apostates that went off from here last winter – have been glad since. to seek a privelege at South Union – & they are very humble so far – & ashamed of their past conduct. & privelege they have lost – we have not heard that they ever spake one sentence against the way of God. or the people. while they were with the world – which was near 5. months – James says – he has lain & cryed many a night after he went away & could not sleep – so much they have got for their folly –

The rest of the believers here keep their faith – & it is evident that the virtues of the Gospel. does increase among them – faith. love. & obedience – so that we can take comfort in uniting with them. the believers here have been considerable afflicted with sickness. for 7 or 8 weeks past. especially at the South family. & on the west section – Henry Morral departed this life. the 17th. of August. there is three now at the South family. that is very sick with the fever – the rest are all recovering at Watervliet they are generally well – We are also in our common state of health at present.

We all unitedly send our kind love. & respects. to our precious good Mother. Elder Abiathar and Sister Ruth – & to all our beloved Elders. Deacons. Brethren & Sisters. desiring their prayers. & remembrance – that we may have wisdom & strength. to faithfully do the work of God here – that is alotted us to do – Kindly Farewell –

In union with the Brethren & Sisters – Signed. David & Ruth.

P.S. I cannot always be so particular in my communications to you as I should be glad – I am so course a writer – that if I was to free my mind fully – it would take so much paper that it would make the postage too heavy – So I cut it short –
We have received no letter from Hezekiah yet –

From Father D. Sept. 21
1816

For
The Elders.
In the first order
of the Church.

Union Villige Warren County Ohio January the 17

Dearly Beloved Elder Sister Rachel although it is a long time since I have written any thing to the or any of the rest of my Beloved friends in the east it is not because I have forgotton them nor their unbounded love and charity to me which has at all times ben manifested both in words and works. for the love charity and tender regard of the people of God together with their continual prayrs for our prosperity in the Gospel will never be forgotton by us. for my union and relation to the true church of Christ is my life and strength— therefore it is my daly labour to keep those precious gifts of God and also to administer the same to others as far as they are able to receive it. for I am certain there is but one Gospel of salvation one Lord and saviour Jesus Christ and this true anointing Spirit flows through our blessed Mother to all her Children— I also feel thankfull for that precious gift of God which is established here for our blessing and increase in the Gospel— for I feel great need of increasing in charity and the wisdom of God that I may run with patience the race that is set before me—

about fourteen months ago I received a little letter from thee by the hand of Brother Peter and as I read it I found in it where shall I direct it away among the Indians or near by them— this was very true for we was many times accompanied with Indians and some times they were within fifteen or twenty miles of us commiting horrid murders. and this was not the worst for we were surounded many times with wicked men armed with guns swords and bayonets. no dout you will be able to judge in a good degree how this must feel to one who had been brought up from their infancy under the tender care of Gospel parents and with kind peaceable Brethren and sisters and now in the bowels of such wicked creatures seperated in body from every one of my good sisters which I once lived with. this we endured till we could see no hopes of those that had received faith in the Gospel being saved except we removed from that place until the rage of the dragon was a little quenched in the line of war and bloodshed. as to persecution we do not expect to escape untill it is overcome by the strength of those that have received the Gospel.
but one thing I would mention before this removal took place good sister Rachel was sent by Father and Mother to comfort and strengthen us. now consider for a moment how precious this was to have such a good help in so great times of tribulation. so after we had done all we could we resolved to seek another place where we could serve the Lord our God if it should be in the wild wilderness. we therefore started out not knowing where we should go and for twenty seven days and nights I neither lay down on a bed nor in a house my resting place was on the ground with a blanket under me and a cane camp over me this would keep the dew off of us but not the rain which fell in

great abundance at that time - I often thought of Daniels telling me I was nothing but a fresh water Sailor but it appeared now that we had considerable of a little ocean and very well salted with tribulation - but after about eight weeks travel we arived at union village where we were kindly received and made as comfortable as we could be considering the situation of the beleivers here - this filled our hearts with thankfulneſs to God for that treasure of the Gospel which cannot be desolved - and here it was that I received the pearls of great price which were sent to me from the church of the living God here I could find presents from one and another in the church and in the Elder Brother Amoses order also from Hancock and Enfield all desireing our welfare and prosperity in the Gospel when I beheld all these things it fillid my heart and soul to the brim and even running over so I gave myself liberty to set down and cry my belly full and also to rejoice in the remembrance of Zion -

not many months after this we received a letter from good Brother Eliab which comforted us not a little to hear the manyfold prayrs of the church for us in the times of our greatest afflictions for by these precious gifts of God we have always ben upheld - and moreover to hear that Mother owned us to be her Children most precious gift of all - O blessed Mother let me ever claim this sacred relation for I do not mean ever to flinch from any gift of God that is for me while I live here in the body - for I do not know as I have ever found a heavier croſs than the one that is before me now to move back to Busro although I feel reconciled and believe it is the mind and will of God that the Gospel should be established and kept there for the benifit of others as well as those that have beleived already - therefore I feel myself in duty bound to God and those that have laboured and taught me the way of God to labour and do the same to others as far as in me lies -

But before I close I have one thing to mention that is - on the 12 of this month we had a beautiful meating in the meeting house of Children the number was 245 all from about sixteen and so on down to four years old excepting one that was about two years old these were the Children that belong to the union village and Busro societys - it was truly a very affecting sight to see so many little creatures all uniting in the worship of God there was a considerable of a number of grown people attended to see the beautiful sight - it caused a number of the most stout hearted ones to weep to behold what wonders God had wrought even among Children in this western Country -

And now Elder Sister be so kind as to give my best Love to my Beautiful Mother Elder Abiatha and Sister Ruth and tell Mother that I remember the good promise that Mother gave me that was if I would be faithful to the end I should be received by here and now I am labouring to be little and simple and Clever so that Mother may Love me and bleſs me forever

Mother and the sisters Hortency Martha and Rachel Send their kind Love to all their beloved friends in the east.

Elder Archibald and Brother Issachar Sends their kind Love to all their good friends. and Sister Salome Sends her Love for She loves those that She has seen and this makes her Love them that She has not seen

And now I close with sending my unfeigned Love to thee and Sister Olive and be So kind as to give the same to the Elder Brother John and Brother Rufus. I also send my kind love to all my good Brethren and sisters every one together with my kindest thanks for all their blessings bestowed on me

from Ruth

For

The Elders in the
first family.

From Ruth Darrow Jan 17
1814

Beloved Elders — We could not feel altogether satisfied without humbly
acknowledging the reception of your kind letter of December the 4th.
(altho. brother Archibald was writing in union with us —)
We received it on Jan.y the 5th 1814. We was exceeding thankful to hear
Of the health of our precious Good Mother. & to receive her love — together
With her Children in the East — & to find ~~t~~ that we was not disinherited — Oh —
it filled us with Joy & courage — It came to us in a good time — it was a feast
to us — Yea — it was a feast of fat things full of marrow — of wine from the lees
well refined — The 6. weeks letter. we sent on Decm.r the 7th. it gave an account
of the returns of the seven preachers — they fulfilled their Mission in justification
& are lawfully discharged — So they can now serve God at home — they did preach
Several times to large assemblies of warriors — besides private discourses to others.
we think they preached very well to [illegible] young preachers — they had power to bind the
unclean Spirits — if they had not power to cast them all out —
they found a number of friendly people — where they got their washing & baking
done for a time — the woman said she was named after Ruth Farrington. her
Father & Mother once believed — their name was Saxton — So we conclude it
was Amos's daughter — they were very kind — at fort findly — there was an Harrington
a Commissary — an active man — & very free & kind to the brethren — he said
he had an uncle that was a Shaker — he had been often to New Lebanon &
was well acquainted with the believers in the East — he told about your fine
Stone gate posts. & your waggons & the like — & how the world would try to counterfeit
your work. in order to find market for theirs. & a abundance about your mechanical
business — So that we was obliged to give some credit to his Story —
It is a general time of health with us —
We have nothing to send. but love & thanks. please to except of that — farewell kindly

D. & R.

N.B. this little hymn is a present to brother Joel —
we remembered too that sister Thankful loved hymns —

35

[illegible] is some difficult to deny them. because we have ministered that manner
of [illegible] to them in the foundation — These are the good brethren that have made
the gospel their only treasure — and there is a great number of them that hath that
[illegible] that want to be separate from the world — but there is a number of
[illegible] that are more unmortified, that live in the [illegible] that want to fashion more
[illegible] the world — & are not willing that the fashions of the world should cease — or pass away
[illegible] Some of them got high crown hats near like the world — for they [illegible] depend
[illegible] the flesh here is as bad to grapple with. & I think worse than ever it was in the East.
[illegible] old devil that has afflicted from the beginning will follow the work of God to
what mischief he possible can — but the good brethren will have no union with
[illegible] — for they are determined that the adversaries of God shall have
nothing to do in building the Second Temple — My love to thee &c. David.
Union Village. March the 10th 1817.

C. G. J. & G. R.
C. L. R. & S. O.

Brother Eliab.

We read that the ground was cursed for mans sake - if so - is not the water also more poison then the ground - for the water we use is mixed with the ground & cometh out of it - and it is certain that water is of a cleansing nature - whenever any filthy garments or any other noisome substances is washed or rinsed with water - the water gathers the filth - and fire will cleanse water - So we have boiled our drinking water for more then two years and we are sensible that our blood & bodies - have found great benefit by it - also the young believers that have made constant use of it - have found the same good effect from it. We boil it well in a clean vessel - then make it as cool as we can - & if our blood is ever so heated we can drink freely of it without harm - which we could not do with raw water and we think it tastes more pleasant then raw water as it cometh out of the Ground.

We sometimes think it is most likely, that if the whole creation of God. was cleansed from the poison & filth that came by mans transgression, we should not need for the health of our bodies - any of the arts that has been learned in the Seat of old babylon. or in the Sink of the Corruptions of antichrist - God made man upright, but they have sought out many Inventions - and as fire is of a purifying nature - So the Lord is determined that the earth & all the works that are therein shall be burned up - my love to thee, &c - David.

Union Village March the 10th 1817.

Beloved brother Rufus — Seeing thou art a Taylor by occupation - & an Elder In the Church of the first born too - I take the liberty to inform thee of the faith and Sense of the young brethren here - concerning their wearing apparel - they say that they want no other manner, form, or colours - then was first sent to them from the Mount even from the crown of their hats to the soles of their Shoes - they say that the outward dress that the three first brethren appeared in, was as great preaching to them as their word & testimony - it witnessed to them that they were the true followers of Christ - & had forsaken the course & fashions of the world - & all the changes that has been here since - they Impute it to the sense of the people being so in the flesh that they were not able to bear it — Now if they can have the priviledge of coming down, & have their clothing made according to the pattern sent to them from the Mount they Say their Souls will be forever Satisfyed with it, & they will be thankful - and it is Some difficult to deny them - because we have ministered that manner of faith to them in the foundation — These are the good brethren that have made the gospel their only treasure - and there is a great number of them that hath that faith - that want to be separate from the world - but ~~these~~ there is a number of others that are more unmortified, that live in the Society - that want to fashion more like the world - & are not willing that the fashions of the world should cease - or pass away from them - Some of them got high crown hats near like the world - for thee may depend that the flesh here is as bad to grapple with, & I think worse then ever it was in the East for the same old devil that has afflicted from the beginning will follow the work of God - to do what mischief he possible can - but the good brethren will have no Union with that Spirit & Sense - for they are determined that the adversaries of God shall have nothing to do in building the Second Temple - My love to thee &c - David.

Union Village. March the 10th 1817.

Brothers

Eliab. & Rufus.

From F. David March 10. 1817.

Union Village – Warren County Ohio. March the 10th 1817.

Beloved and respected Elders —— We feel under some necessity to write to you at this time
Yet it seems that we have nothing very interesting or special to send to you at present.
But you wrote to us. that we need not look for another letter from you till you heard from us
again — and we are certain that we shall want to hear from you, by the time this can possible
Reach there – & we receive the returns from you – so we shall take that for our justification —

We received your letters of November the 18th 1816 – on December the 14th & we were thankful
to hear from our good friends in the East once more — they brought some joyful tidings to our
ears – & some that was not quite so pleasant to our feelings.

We were exceeding thankful to hear of the health, strength, & gift of God, that our precious
Good Mother was endowed with at that time – considering the burden & care of all the believers
lays heavy upon her — therefore. we feel it our duty to pray that God will strengthen & support
her – & continue her presence in the Church for a long time yet – because we feel great
need of her gift of wisdom – & bodily presence here in the Church that is on this wicked globe

altho we are absent from her in body – yet we feel her spirit often flowing into our souls &
giving us new strength – & so long as we can hear that her bodily presence is in the Church
to give counsel – we feel middling safe – also to hear that Elder Abiathar. & Sister
Ruth & all the Church. were in a middling state of health – it created thankfulness
in our hearts — for if the salt of the earth is taken away – how will mankind be seasoned –
or if the light of the world is taken from them – they must forever continue to wander in
utter darkness – so we consider it to be a great Blessing of God to mankind, for those that
have travelled so deep in the gospel to continue here until their work is fully accomplished.

but on the other hand when we heard of the tribulation. that three of the Eastern
Branches of the Church must necessarily feel on account of three of their Elders
and ministers whom they looked to for help & strength, being taken away from them
as to their bodily presence – it made us feel sympathy & pity toward them. Especially
for the poor brethren & sisters at Harvard – that have had at length to ~~part~~
part with their only remaining parent – we think it must be a heavy stroke indeed

In relation to the believers here & at Watervliet. we think we can state
that it is a general time of health – yet there is a few out of the number
that are weakly. under some infirmity or other – that are not fit for much duty —
Sealey Beasley a black woman, departed this life two weeks ago – that is all
that has died since we wrote before — But generally speaking – we think they
bear a very good cross – & we believe that if tribulation or distress – or whatever
may come on them – that they are determined to keep the Gospel – that is our
Greatest comfort – to see the fruit of our labor increasing & prospering
among the people — In regard to the world. they choose yet to continue in
their sins – & serve their own carnal pleasures [illegible] three or four families
Since we wrote last – confessed their sins – here & at Watervliet (about 20 in number
very poor people – but whether they confessed their sins for the sake of the
loaves or not – their works will make manifest —

The world often throng our public meetings abundantly - one Sabbath a few weeks past there was counted at one time about 112. sleighs in our streets. besides horse men & foot people - they hear the truth & believe. but will not obey - some of their principle men will acknowledge. that they do not think that many of the professors in this country depends any more upon their religion for salvation than they do upon an old Almanac — but it doth not appear to us. that mankind in general. will ever obey the Gospel — so long as they can live in their carnal pleasures & injoyments. with ease & prosperity. they must feel something heavier than the invitations of the gospel to make them willing to forsake their pride & lusts — for they will not obey the faith & light that God hath given them — & we think that the long sufferings & patience of God is almost to an end with them - we begin to look for the vials of the wrath of God to be poured forth upon this ungodly world. in an outward sence. to blast all their works. & all that their souls have delighted in — so that they can take no more pleasure in them — for it appeareth that mankind that liveth on this earth are fully ripe - their cup overflows with their filthiness & abominations. & we think the time is near. when the vine of the Earth will be reaped - because it bringeth forth corrupt fruit that is offensive to a holy & pure God - & it will be cast into the great wine press of the wrath of God - where it will be trodden without the city -

For it is evident that the Indignation of the Lord is upon all nations without exception and he hath determined a consumption upon the whole Earth - & if it hath not already begun - we think the time not far distant — for the Lord of hosts hath purposed. & who shall disannul it - he hath streatched out his hand & who shall turn it back - we have no desire that God should stay his hand any longer — but roll on his work & accomplish that which he hath purposed to do - for until the overflowing scourge passeth through & accomplisheth the work that God hath intended - it cannot be that Christ can have the dominion - or reign from Sea to Sea - or the glory of the Gospel cover the Earth as the waters fill the seas - for as it was in the days of Noe, (which was a figure of this day so shall it be in the day when the son of man is revealed the second time without sin unto salvation - for in the days of Noah - after God had destroyed the ungodly off the earth by a deluge of water - he promised that he would drown the Earth no more by water. so after the overflowing scourge in this day has passed through. & has accomplished the work intended - & burned up the wicked & all their works — then universal peace & Righteousness will cover the Earth - & Christ will rule & reign. from Sea to Sea. & from the rivers to the ends of the Earth — And God will not drown the Earth any more. by any deluge of water - or fire. or sword. or famine. or pestilence. or any other judgement - for the anger of God is against nothing but sin — the pride & corruptions of the fallen nature - a pride - a lust - when that is burned up - then the pure Spirit of God will cover the Earth. & the fruit will appear & be made manifest. which is love. joy. Righteousness. peace. &c against that there can be no law. or wrath - for God himself is Love — & while the destroying angels are executing their authority. & doing their work they will pass over them that have the seal of God in their fore heads - which is the Spirit & love of Christ written in their hearts - we would not be understood that we expect the wicked will be suddenly distroyed off the whole earth - for a consumption in a natural sence, doth not signify an immediate death to the body that it siezes - but by an increase of the disorder it will put an end to its existance —

TC

So the work that God hath purposed to do on this Globe in this day. will Increase until it hath put an End to the Existance of Sin - & Established Everlasting Righteousness. We do not pretend to Say. when all these things will be fullfilled - or the manner or order that they will be dealt out to mankind - but we often feel them nigh. as tho. the fig tree begun to put forth its leaves even at the door - We have only just hinted a little at these things that passeth through our minds sometimes. for we believe it to be the duty of Children. to open their minds to their Parents. & let them know their State —.

Brother Archibald. & William Davis. was here last october - they informed us. that It was a general time of health at West Union - the sickness had been light. to what it had been in years past. only one Child had died - & provisions was plenty among them there. Brother Issachar. & Joseph Lockwood. came here in December. they brought the same account - Except David Price. was sick with a plurisey - it is most likely Joseph. L. will have to make it his home at Westunion - his faculties are so much needed there. that we do not think it right. to deprive them of them - for they have no other one that will answer their purpose - We have had no direct account from Kentucky. since we wrote to you last.

We are all in a comfortable State of health at present -

We all send our kind love. & due respects to our precious good Mother - to Elder Abiatha And Sister Ruth - And to all our Beloved Elders - brethren. & Sisters. at large. kindly fare well.

In Union signed. David. & Ruth.

P.S. After we had written the chief of our letter - we received the 2d. letter from the brethren. dated Feby. 3d. 1817. it was thankfully received by us —

It informed us of an uncommon thunder Storm that had been ~~among~~ there. in the depth of cold winter weather - very well — we are a looking for uncommon visible things to take place - that mankind can see. hear & feel. with their natural senses - that will confound all their human learning & wisdom - and it will be a vexation to them. only to understand the report - We have had no thunder storms the winter past but we have had Earthquakes in times past. & other things to keep us awake. that perhaps Ye have not had - so it is most likely. we Shall all have our potion of meat in due season - and we hope a Sufficiency to keep us all awake —

We now hear of Earthquakes in divers places. in one paper of late. it gave an account of seven severe Shocks that had been in Decm. & Jany. between ~~here~~ here & the State of Georgia. the nighest to us. was at Vincinnes. in Indiana State -

but we have not felt any here for a considerable time —

From F. David. March 10. 1817.

For

The Elders. In the first
order. In the Church —

Beloved friends. we find that we cannot put all we want to send to you on one Sheet without any preaching — so we have concluded to send this little Scrap [illegible] — because we want to tell you ~~about~~ a little about brother Matthew's labors &c — the poor old man labors & [illegible] hard to get believers & after he has gained a number & made a deal of labor with them, some of them will run away that almost discourages the poor man some times. but he has to put up with it — for the gift is — to whosoever will let them come — & after they have been [illegible] and will not bear their cross faithfully. let them go — & be filthy still if they choose for we do not want them here — Yet we think there is not more than two or three — that has gone off this year. one of them was good for nothing & the other not much better

But he has the good fortune to gather in the poor — the lame & the blind — & the women with child &c — that doth not suit his polite sence quite so well as it would to gather the rich that were more honorable but we think he has no reason to complain for it is according to the scriptures — and it is good enough for him — however. we think there is as many as 60 — among also young that have confessed this [illegible] since last week — there whole families. the others are scattering people — out of this number — there is — Elijah [illegible] from Lake Ontario & John [illegible] he and all his family moved down here last Spring — with his daughter [illegible] with three Children — they have all opened their minds except his daughter Eliza — she lived a long time in the city of Baltimore — and yet [illegible] that she will not forsake the fashions of this world yet — but it is uncertain about old Elijah. whether he will abide or not — for he is a very unsteady man &c —

[illegible]

We shall now give you a short statement of our labors [illegible] think you may [illegible] contemplated our journey to the westward [illegible] we felt it [illegible] state of all the [illegible] in Ohio [illegible] before we started — the gift was first felt for them [illegible] women & children [illegible] able to discern [illegible] with the Elders [illegible] heads of the family to [illegible] families [illegible] on the [illegible] all the [illegible] with there [illegible] accomplish the work [illegible] morning of the first day of July [illegible] from the Church [illegible] to this Country —

where they gathered together and settled near Pittsburgh – three years last spring in march 1806 they moved to where they are now – they are [illegible] years of [illegible]

[illegible]

Union Village – Warren County – Ohio – October the 20th – 1817 –

Beloved Elders, Brethren, and Sisters – in the first order of the Ch[illegible]

We feel it duty to write a little to you at this time – and shall content our selves by sending such information to you as we are in possession of at the present time – without making other apology –

Your letter bearing date July the 2d 1817 – [illegible] It was true as you wrote – [illegible] misfortune had happened – but when we [illegible] of your letter [illegible] fears [illegible] removed.

We were truly thankful to hear from our good friends [illegible] – especially to hear that our Blessed Mother was in her usual state of health – and those with her, also that all our beloved Elders – Brethren & Sisters – were generally well [illegible] enjoying the increasing Blessings of the gospel – and were faithfully [illegible] to [illegible] of you [illegible] make the gospel honorable in all things – [illegible] labouring to their [illegible] – and the more ye increase the [illegible] further [illegible] [illegible] of our faith – and is [illegible] [illegible] it is [illegible] for the [illegible] that depends wholly upon the [illegible] [illegible] we must [illegible] our [illegible] – we are thankful to [illegible] and [illegible] gifts of [illegible] Mother [illegible] [illegible] gift to the [illegible] you in that [illegible] – [illegible] in our [illegible]

We shall now give you a short statement of our labours and travel of late – that you may see that we are not [illegible] – [illegible] not all [illegible] – We had long contemplated a journey to the westward, and we felt it duty to [illegible] the state of all the believers in Ohio more perfectly before we started – the gift we first felt for them [illegible] for them all [illegible] their [illegible] – young men & women, & children – [illegible] able to discern between good and evil – we laboured with the Elders or heads of the family – to [illegible] them – and they laboured with the members of their families – we began on the first of June – at [illegible] and went through all the believers in the State – this took about three weeks to accomplish [illegible] then we had only one week to prepare for our journey – [illegible] early on the morning of the first day of July – just [illegible] years to a day – after [illegible] & Solomon started from the Church to come to this Country –

David & Ruth. Salomon & Jenny. Started for West Union – we left Peter & Rachel at home to keep the gift – we arived at W.U. on the 8th and found the Elders and people generally well – in a better state of health than they had ever been at that season of the year – since we left them only this spring one had died that was a girl of 16 years of age – we labored faithfully to purge them from every wicked Spirit – and to strengthen and encourage them to be faithful in every good work and we think they gained [illegible] from every burden and felt much comforted by our visit.

We left them on the 17th of August – and arived home on the 19th in tolerable good health considering the tediousness of our journey – also we found the believers here at Union Village generally well in health.

When we was at W.U. the Elders there over persuaded us to go see the harmony people that lives 70 miles down the Wabash – they had supported considerable union & fellowship with them – and wanted to have [illegible] [illegible] to continue their friendship with them or not – so we all started to go and see them [illegible] in two waggons — when we arived in their town – they [illegible] [illegible] with [illegible] they appeared very glad to see us – and shewed us much love & kindness [illegible] two days [illegible] – they all looked healthy & of a pleasant countenance – they appeared to be under much mortification [illegible] believing – [illegible] the evidence that [illegible] with them [illegible] has brought about [illegible] [illegible] that they have an understanding faith [illegible] the [illegible] take up a full [illegible] [illegible] [illegible] [illegible] things to them [illegible] [illegible] the [illegible] [illegible] they [illegible] [illegible] [illegible] a fellowship with the other people on [illegible] but us – and any one that [illegible] [illegible] them – for they [illegible] the Spirit [illegible] [illegible] [illegible] – [illegible] in all things but they live separate [illegible] [illegible] sleeping apart together.

They have a Spiritual Father that they [illegible] & obey [illegible] but they have no Mother – for they [illegible] [illegible] concerning the [illegible] of Christ's second appearing – [illegible] [illegible] than the [illegible] – for they expect when Christ cometh – he will appear in the same human body that was crucified on the cross – and walk with them hand in hand through their streets – and all human beings will be [illegible] also.

It was difficult to communicate our faith and light to them on these subjects because their chief – especially their Father [illegible] but speak or understand English at all – and [illegible] our faith to them by an interpreter [illegible] [illegible] some [illegible] in part – their blessings and prosperity in temporal things is great indeed – their factories of manufacturing and other improvements appear wonderfull indeed considering [illegible] they began with [illegible] for the chief part of them was poor when they came into the Country – had to scatter abroad and get work – so as to get money to pay their passage –

Then they gathered together and settled near Pittsburgh – in march 1805. three years last spring they moved to where they are now – they own there 3000 acres of excellent land in one body that was heavy timber three years ago last spring – since that they have cleared 1400 acres took chief of the timber off – and put it under good fence – they have a very Elegant meeting house – 40 feet by 50 – a brick house & a large dwelling house – [illegible] all built compact together – there is as many as 700 people in their society [illegible] and [illegible] [illegible] land [illegible] we think they will prosper [illegible] [illegible] us – [illegible] in every [illegible] help them that are subject & obedient to that head – the [illegible] has given [illegible] protection & [illegible] [illegible] their brethren [illegible] to bring over 200 more that had heard the [illegible] of Germany that [illegible] of their faith – they sent 5000 dollars by them to pay their passage and help them out – for they were chiefly poor not able to pay their passage.

They had received by letters that 5000 more were a coming over next year but they think only a small part of them have the same faith they have: they suffered great persecution in Germany on account of their faith & testimony, also they have considerable since they have been in this country, because they do not follow any of the superstitious forms or ceremonies of Antichrist – neither in their public worship or in any other form – yet they appear very solemn in their public worship. we were there on the Sabbath – & invited to attend all their meetings – & indeed they were free and open & wanted we should see all they had or did – but it would be too lengthy to give a particular statement of what we discovered among them.

So after we had tarried two days & three nights with them we took our leave of them leaving them to do the work God had called them to do – and for us to return home & do our work –

In relation to the Church here at Union Village & the believers at large, in the Society – we think they have been prospered very well the year past – and have had their health middling well (with a few exceptions) since we wrote last. Nathan [illegible] the School teacher in the West Section, departed this life of a consumption – also [illegible] a boy of 18 years of age – with a fever. But as to the believers faith love & travel – if we may judge a tree by the fruit it bears – we think that they increase [illegible] in the Gospel – at our Water Vliet – they have been sorely afflicted for a long time. The first that the enemy broke upon them was by persecution. mobbing &c – then he attacked them with a fever, [illegible] –

It began sometime in July. & continued on till it took off – our good brother John Houston – that is felt to be a great loss among the believers – for he had always been a faithful Stableman in the Gospel – and had the first leading gift among the young people in that Society – also Rachel [illegible] departed this life, through the first of Sept – with a Consumption – Since that a small boy of 12 years old has died – the rest are recovering at present – & are mostly well –

Brothers Comstock & Sutton – Anna & Hopewell – from P. H. are here with us on a visit – they are comfortable – yet the Sisters are rather weak. Especially Hopewell – the reason the other Elders did not come was that Eldress Lucy was not able to come – and they have but little expectation that she will ever gain much more strength in the body, according to the leading gift or Ministry (as we may call it) that prevails there – otherwise – it was a general time of health among the believers at Pleasant Hill –

[illegible]

We are all about in our usual state of health at present—

With these lines we all unitedly send our kind and unfeigned love to our precious good Mother Lucy & Elder Ebenezer & Eldress Ruth and to all our good Elders, Brethren & Sisters, Deacons & Deaconesses & all the rest of our faithful brethren & sisters that is in the gospel there who hath the privilege of seeing the heavenly face of our blessed Mother every little while, which we should esteem to be one of the first blessings if we could have that privilege [illegible] brethren & sisters. Be ye thankful & we will be thankful also [illegible]

From the Ministry
at Union Village

To
the Elders
In the first order of the Chh.

[illegible] for the [illegible] part of the [illegible] when they [illegible] into the country [illegible] and get work [illegible] to get money to pay their passage —

Union Village — W— County. Ohio State — Oct.r the 20th 1817 —

Beloved and much Respected Brother Rufus —

I received thy kind letter dated June the 2d yet I suppose it was intended to be dated July the 2d 1817 — because the general letter that covered It. was of that date — I was very thankful for the faith — love — admonition — and Instruction, that I received through thy letter —

Now kind Brother — please to allow me the liberty of opening my mind a little more freely and particular — on the subject which thy letter chiefly dwelt upon — lest thou may think that I am getting into some heresy — or leading away from the sure foundation that God has laid in the Church. at this present time or day — that spirit I hope will never find any place in my mind — for I verily believe without doubt (as thou doest) that our precious good Mother through whom the Blessings of the Gospel flows to us all — has an undoubted right to direct us all. in all matters —

Yet there is some things that I want should be carefully considered — which some times throws me under some embarrassment of mind — that is — in regard to Temporary things. which are but for a moment —

Firstly — We have formerly been acquainted with many alterations, & changes among believers — in our outward economy — that most likely was intended for an increase. for the better — and after much labor. time & cost — and often division It proved unprofitable — now all these gifts did not come forth from our parents by any revelation or gift of God in them — but they were created or originated among the people — Yet our kind Parents was so charitable as to Indulge us to prove them In order to Satisfy our minds — and after we had proved them, & they were found not virtuous, they were laid aside — Now it would not be just to lay these mistakes to our parents — allowing they did consent to us to prove in our own ways — in order to convince us for I well know they had an unmortified, Stiff willed body of people to deal with — and I among the rest — which I now often feel & Shamed of and sorry for — that we should bring such sorrows & sufferings upon our kind parents — as I have often seen them in — through our ugly murmuring, unreconciled natures —

Now I think it not wisdom to travel that ground over, & over again — I want to settle upon something that will abide — & be contented with it — without continually Grieving the patience of our precious Mother with our uneasiness —

Secondly — We live a great distance from the Church and it is difficult for us to know what is Established there as to outward things — In relation to that which is Spiritual, and Eternal — we think we know a little about it yet —

also — the believers here was chiefly raised in the woods — and accustomed to living In Cabbins — and they are not able to this day, neither in ~~the~~ their abilities or faculties to keep up with old believers in all things — nor do we think it right in their unmortified State, to fix them up — and make them look as Slick as them that have traveled deeper in the gospel — lest we should build them up in Pride —

We heard that the believers in the East had painted their dwelling houses, &c. of a yellow Colour — well we did not Suppose they had proved it Sufficent to know whether it would be durable or not — but we feeling zealous to follow the Example — we painted two large dwelling houses here so too — they looked very gay at first — but soon turned black & Spotted — and in less than 2 — years they looked very uncomely Indeed — So the Brethren & Sisters washed the one here by the meeting house all over in Strong Soap Suds — and got off the black Smut — and fixed it up again — so it looked midling decent. — but soon turned black as before — and looked four times worse then tho' it never had been painted — So we have painted it now with a sort of Stone Colour — how that will prove we cannot tell — our weather boarding for buildings is black walnut, quite different in its nature from white pine — most likely all kinds of paint that will do for one, will not do for the other — Yet our meeting house that was painted white Six years ago, Still looks very decent —

When Brother Peter Came out last — in 1812 — we learned that the believers In the East — were Changing their former manner of Clothing — as to Colours — &c — we understood that they had not proved it Sufficent to know whether it would be durable or not — & we do not know yet whether it is all Established there or not — and it was sent to us to prove it also — So we have been proving of it ever Since — the drab is a decent Colour — good enough for the people of God to wear — So long as it Can be kept from the weather — but expose it to the Weather — and much that we make will soon get Spotted — and look old & mossey — most likely it is for want of Skill in our Clothiers — for the young believers here have not Sense or faculties — or experience to manufacture Cloth &c — as ye have among you. the greatest part of the brethren have got drab Coloured Coats & jackets — the rest wear gray — made before the Change Came — we have never made but a very little blue Coating, and we do not intend too — I think there has never been one blue Coat made for the brethren since they were gathered together in Chh. relation; Some few had got blue Coats before, that are Still in being — their Surtouts some are of our old manner of gray — Some are drab — Some are Iron gray & Some Smoke Colour — and I hardly know what — So that when they assemble together in their dress — they look more out of uniform then the world — for since we left the Colours we brought from the Chh — we have got nothing yet to settle upon —

We have long ago — taken out the double ~~fronts~~ folds out of our Coats — & laid aside useless buttons — & raised the Collars to our Coats — these things were virtuous — which we could do without breaking the uniform — but it is the Changing of Colours that breaks the uniform & causes uneasiness — & throws the believers into Confusion — It is written, that it is a great matter for a nation to Change their god — this we have no feeling to do — also we find it a great deal of time and trouble — for a large body of believers to Change their outward dress — it will take several years here — for them to accomplish it — so as to get into uniform again — in that time perhaps some unmortified ones will destroy many a good garment for the sake of getting new ones — to be like the rest —

And likely by the time we Can get it accomplished - Some among us will grow uneasy with the manner. and Start up for a new revolution in their outward dreſs - and plead that it will be Cheaper. & easier to Support - & more decent & virtuous for believers - So as to keep us all the time in Confusion - for as the old ones doth in these things - the young ones will follow the Example Especially in that. which — is not Croſsing to their Carnal natures —

As to my Self - I Care not much what my Clothing is - that only Covers the Earthly tabernacle that will Soon be diſsolved - if So be - I Can only get it in Union - & every body will be Satisfied. I have a blue Coat. and a gray one that was Sent to me from the Chh - that are decent Coats yet - in warm weather for Several years I have worn a thin buttonut Colored Coat - all these please me well — for more than 2. Winters I wore a drab Coloured Surtout Strait before - and Should wore it longer but it looked So bad. the Sisters took it away from me - Since that I have had one made out of brother Daniels great Coat that he left here - and I am Contented with it — The Crown of our hats that we have Settled here now - I think is rather lower than yours are - but the brims are the Same -

But I hope these trifling things Will brake no Union — — —
I have got me a Wooden hat - that I wear - made all of Wood - Except the lining. and I think it is as Comfortable & as pretty a hat as ever I wore ——
So kind Brother thou wilt See by this thing that I am not Stiff nor Superstitious about our Clothing. all that I ask for is a Uniform dreſs - that will abide - without — keeping the body all the time Conversed about these momentary things & let that time be Spent in learning to make our Cloth better. and more virtuous — for after — all is done - virtue must bear the Sway - before that which is only pleasing to the eye

If one manner of dreſs. will be decent & Comely for the people of God one year. Why not two - if two. why not ten - if ten - why not twenty - and so on —

Now Brother Rufus - I hope thou wilt not be tried with me for my Simplicity and plainneſs — for I told thee in the beginning that I wanted the liberty to open my mind a little freely on these things — for I do not want to keep any thing Covered — and after all I have Said - I feel to Submit all these matters to the gift and wisdom of God in the Church -

And I Shall be happy in So doing — but I must Close - lest
[redacted] thou will think. I am full of Breach —
Which I feel very destitute of at present —

With these few broken lines I send my kind and Sincere love to thee - and to all Mothers good Children - for I love them heartily there - as well as here — This from your good old friend & brother David —

From Father D. Oct 20. 1817.
Rec'd. Nov 19.

Sir
Brother Hughes.

[illegible] Warren County. Ohio. March the [illegible]

[illegible] spiritual [illegible]

[illegible] letter [illegible]

[illegible] be great gain to her — as to her natural age it [illegible]

[illegible] spiritual [illegible] — but [illegible] of the gospel

[illegible] your letter [illegible]

[illegible] away by death — [illegible]

[illegible] knowledge [illegible]

[illegible] spiritual [illegible] — & it is his mind & will that [illegible]

[illegible] strength [illegible]

which we feel to hold sacred [illegible]

[illegible] spiritual [illegible]

[illegible] take up their cross & obey the gospel [illegible]

44

[illegible]

is your [illegible] in [illegible] with you a little in this [illegible]

We [illegible] for it is [illegible] that [illegible]

faith, & [illegible]

[illegible]

(now called [illegible] Wright) [illegible]

[illegible]

It appeared that the whole sense of the legislature & town's people — was struck at the appearance of these two Shakers — they were visited day & night — by numbers there was a great numbers of strong sensible men — that never had any account of us only what they had heard from common fame — what they all wanted — was to know our faith & principles fully & clearly — the brethren were open & free to communicate the truth to them. Soon the legislature became very anxious to hear their principles so both houses agreed to give them an invitation to preach in the State house — [illegible] & Johnson were appointed messengers to inform the brethren of the [illegible] — also with a request for them to open their principles freely — as they should [illegible] [illegible] as they wanted to know what this strange new doctrine was — [illegible] of the [illegible] the confession of sin — the [illegible] materially — the [illegible] [illegible]

This brought a heavy burden on the brethren [illegible] the point [illegible] to represent the church of Christ in her latter day of glory — before the rulers of this world — but trusting in God for help — they [illegible] the call — the time was set the next day evening at early candle light. when the time came, the two above named members came to wait on them & inform them that the house was ready — they went & entered the house: it is a very large elegant building — & was illuminated throughout & full of people — not only the legislature — but town inhabitants [illegible] & [illegible] — [illegible] & [illegible] began to speak [illegible] [illegible] — they [illegible] the speaker [illegible] him to speak aloud — both [illegible] [illegible] there was a voice [illegible] from the gallery [illegible] power & clearness — the [illegible] [illegible] — he went on & spoke with [illegible] spoke the spirit [illegible] [illegible] in the [illegible] the principle subjects under consideration — he [illegible] doctrine that they [illegible] to [illegible] — [illegible] sufficient to prove every point of [illegible] All fear of man was taken away — [illegible] the [illegible] that was — [illegible] 17 — 13 — but — & it was thus — [illegible] [illegible] the place was [illegible] gathering [illegible] that place — they [illegible] by the heavenly [illegible] that place — they saw the house [illegible] [illegible] of God [illegible] & otherwise — when they were [illegible] [illegible] lodgings & [illegible] the [illegible] in the [illegible] — the assembly [illegible] [illegible] & others believed. & [illegible] [illegible] [illegible] they stayed there the legislature requested another public [illegible] — [illegible] was [illegible] — & as their [illegible] was [illegible] [illegible] to [illegible] before the legislature — the brethren got the [illegible] the State — & was not like to [illegible] States printing office & that every man might [illegible] it for [illegible] printed at the

Then by the advice of several members they drew up a memorial, to present to the Senate — to show the reasonableness that we should be exempted from military duty — they gave it to [illegible] — he gave it to the Clerk (the brethren were present) the [illegible] said he read it in a gift, with [illegible] — more than they could — it [illegible] the [illegible] of the whole Senate — & a committee was appointed to sit upon it, & the brethren were requested to attend when called for — when the time came they went & they had full liberty to answer every question freely & to communicate what light they had on the subject without any [illegible] or interruption — the committee reported [illegible] they could not [illegible] a bill in the form of [illegible] [illegible] — & a joint committee from both houses was then [illegible] to settle the matter & bring in a bill — the brethren were again called to attend — they had full liberty to speak as before — at this time there was a large number of the members collected to see how the matter was like to terminate — many of the members was for passing a law to release us altogether from bearing arms — others plead that they could not constitutionally do it without releasing all conscientious people — for there was other denominations that plead for the same exemption — had it not been for that the brethren thought it would passed without much difficulty — so it was laid by for the present & the brethren now felt their gift was out — & they put their memorial & other documents into the hands of R. M. Johnson, a friendly [illegible] man — so that if their petitions came on in their absence he might be able to lead them —

So —

So they left the place. & returned home on the [illegible] of December. in very good [illegible]
Without receiving any ill treatment from the world – in about 3. weeks after they
got home. our adversaries brought in their petitions. into the Assembly. with near
500. Signers – but it had no effect in the legislature – not so much as to appoint a Select
Committee [illegible]
forward & they [illegible] the militia law was [illegible]
a system of [illegible] establish
religious society that [illegible]
Deacons [illegible] Elders –
The brethren have been [illegible] fines –
[illegible]
[illegible]
[illegible] as they
[illegible] between the Lamb & the Dragon – for the
Brethren are determined not to pay anything; they
well know that there are no other professors in the state that established that law
[illegible] only the Shakers – So the law was made wholly for us as an individual
society & for no other people. –

[illegible]

That [illegible]
[illegible]
to gratify [illegible] they will take
[illegible]

[illegible]
Remonstrance [illegible] for the
dated. March [illegible] 1817 [illegible] N. York
City – April. 17th & arrived at Lebanon [illegible] & have it
now in [illegible]
into the [illegible] think it right to return [illegible] which is in the [illegible]
for the earth must be covered with the light. glory. & knowledge of [illegible] &
we want the work to hasten – that peace & righteousness may [illegible]

Beloved friends – we always desire that you still remember us in your prayers – that
we may be able to do the will of God. under all our trials & afflictions [illegible]
this is all we ask – but we hope that you will not be troubled about any [illegible] of any evil
reports that you hear from the world concerning us – for we expect to be evilly spoken of by
the wicked. So long as their hatred & envy to the gospel remains – but if anything
extraordinary takes place. we shall inform you as soon as it is convenient –

In regard to the State of believers here – it is as follows – Sally [illegible] an aged
Woman. departed this life yesterday – Tabitha [illegible] an aged [illegible] Woman is [illegible]
her end. [illegible] in the [illegible] – but with a few exceptions – it is a general
time of health & prosperity among the people – for their faith. love & obedience
doth increase – at Watervliet they are generally well at present. Except. Charity
Shields – has been under weakness & sufferings for some time. but we hope she will
recover – for she is a very profitable Woman in the gospel

We have had no particular account from our distant brethren in those parts since we wrote last.

We are all at present in our common state of health.

We all [illegible] desiring to be [illegible] to our [illegible] & our Mother, because [illegible] sincerely [illegible] that [illegible] with great– [illegible] if we could [illegible] but [illegible] content [illegible] only feeling [illegible]

We love [illegible] all our good Elders, Brethren & Sisters [illegible] in Christ our Mother.

We have [illegible] that [illegible] you will [illegible] [illegible] Believers [illegible] farewell.

P.S. In our letter [illegible] that we [illegible] your letter. [illegible] but [illegible] but we still ventured to say, that [illegible] after them – [illegible] N. Lebanon [illegible] – but what [illegible] the [illegible] to [illegible] them may.

[illegible] letter [illegible] hand with [illegible] [illegible] letter [illegible]

Union Village October 12th 1818

Beloved and Much Respected Elder brother John.

I thank thee kindly for the little book thou didst send to me - because I loved it - I took it & ate it up - it was Sweet as honey - both in my mouth & belly too - so it was some different from the little book that the Revelator John had to eat

The principle part of the orders contained in the little book I well remember altho' there has been great increase. Since I left the Chh. - the most Essential part we have been laboring to bring the Chh. here into - yet I confess that we are so far behind yet - that we have not been able to carry to that perfection of order - that formerly [illegible] the Chh. there has attained - but I must beg your patience to bear with us a few years longer -

The most material difference is eating & Sleeping. We have kept the uniform custom of the Chh. that had been when we left there in regard to eating - we breakfast at 6. dine at 12 - sup at 6 o'-Clock the year round - this appears to divide the time between meals - the most equal under the present Circumstances of the people here also - they have their stated Evening Meeting at 7 - o-Clock they have no set time as to a minute when to go to bed - for sometimes the meetings are longer & sometimes shorter - but after the meeting they retire a little while then each one to kneel down together & go to bed -

They rise at 4 o-Clock in the morning the year round - and from oct - to may they have meetings in the morning - at half past 4 - o-clock - they sing & kneel together - then all prepare for their days work -

Under the circumstances of the brethren at present we do not know how to alter for the better - there is so many of them that have to work out in the wet & cold - that have no shops or work they can do - in the Evening - & if we should make them set up till ten o. Clock in the Evening through the course of the winter they would either be in mischief among them that are to work or they would be sleeping & [illegible] Sleeping in their rooms →

and that would bring loss loss on their souls — for they cannot keep a wake so long in the Evening after they have been out in the cold all day. unless they have some work to do — were they all Mechanics and had Shops to work in, I think we could alter to advantage. ~~but~~ but under our present circumstances we have to make one part conform to the other for Union sake — What the shop — men loose in the Evening they find in the morning — but what the others sleep away in the morning is worse than lost — for it brings death on the whole body & that time is found no more —

Dear brother — I shall ever be thankful to thee. for all thy kindness for all the teaching & instructions & [illegible] that thee wast be pleased to send to me — and I shall ever strive to [illegible] it [illegible] — for that is my life to follow the [illegible] [illegible] Mother's Church — be so kind as to accept of these of the [illegible] [illegible] of thy old friend & brother David — that is now almost three score & ten years old — according to the old creation — but seven my age according to the new creation — & I am only 88 — years old a young man that has only just begun to learn the way of God — & I hope to learn it more & more — I beg you to accept of my love & thanks & be so kind as to give it to the Elder Sister, brother Rufus & Sister Olive — and to as many as ye feel — David —

P.S. I am sorry to state, that so many more of the brethren that was sent out here to keep the [illegible] gospel — has rejected the order of the Elders that has sent us here — some of them has told me they hoped there order that was there, would never come here — two of them ye have with you — but far be it from me I have never felt so —

For the Elder
Brother John.

Union Village W- County Ohio - October 12th 1818 -
Well beloved and Much Respected - Elders. Brethren & Sisters.
In the first order of the Church - and to all Mothers good Childr
To whom this may concern - We send Greeting -

We feel it our duty and privilege to write a little to You at this time - to Express our love - and send our Humble and hearty thanks - for the manifold Blessing We have received from you - Especially of late - that is fresh In our minds - and will not soon be forgotten - we received these Bless on the 16th of July - by the hands of our beloved brethren Constan and Benjamin - that had just come from Mount Zion the City of the living God - where Goodness and Mercy dwells -

Since that time our travel and labor has been very hard So that we cannot recollect at this time - the names of the Individuals that sent all these good Blessing to us -

But whether we ever saw their faces or not it matters no to us - for we are thankful to all Mothers good obedient Children - for their prayers & love - for their gifts blessings and presents that they have sent us - and shall ever love them - An

We started for Kentucky the 27th of August - and returne home on the 4th of October - very much worn down and Exhausted - but not sick - When we arrived at pleasant Hill - we found the Elders and people generally well in health and we found the believers there had been under the greatest Blessing and prosperity the season past that we ever found them In - they had kept their faith love and obedience well through all their trial - and we left them in peace and prosperity the first of Oct. they are strong in faith and rich in love So that we could hardly get away from them -

around us the fever is very prevalent. & many death

We arrived at South Union about the first of Sept.
We found the Elders - and all the believers there. generally Well. Except Nancy Rankin - she was very sick with a fever - but had revived some before we left there - so they were in hopes she would recover -

We found a goodly number of believers there - that had a living faith - ~~that had a living faith~~ that felt like Mothers Children Indeed - that we could ~~own~~ own and Bless - they have the gifts of God — and are a generous people - they gathered around us like bees to a hive - We had a number of public gifts to the believers in Kentucky - that felt precious to us, and to them - so we ~~f~~ have Suffient Evedence to believe that the Gospel will yet be honored in Kentucky.

And we have full assurance that the truth of the Everlasting Gospel is so deeply planted in Ohio. that it can never fail - Let What will come to pass -

When we returned to union village we found the Chh - here in good health and under a blessing - also at Watervliet - and had been so in our absence — but in the West section: (Eli Houston) order. they have been ~~have~~ sorely afflicted with a fever - that has taken off a number. viz. Isaac Brunel. Anna Buttler. Benjamin Spining - Daniel Parsel. & William morris — but the fever is now abated -

When we got home. we found a letter from West Union - dated the 28th of august. 1818 - that brought very heavy tidings from there the sickness there was great among the believers - James Price had died — and our Beloved brother Archibald had been Sick 8. days with the fever. and they had but little hopes of his recovery -
Since that we have no account from there -

We have only given a short Statement of matters among believers in this country. for we are not able to write more at present - but we thought you would be glad to hear something from us by this time - but we must Close - our little letter -
We are hardly in a midling State of health - but we do not Complain

We send our best love to our precious Good Mother - to Elder Abiathar. & Sister Ruth - & to all our Beloved Elders Brethren & Sisters in the Chh - & to every other ~~&~~ order of Mothers good obedient Children - that has done us good. & labors for the increase of the Gospel - Dearly Beloved Brethren & Sisters we kindly thank you all. for your goodness & love to us - with a kind Farewell in the Lord

From the Ministry - Union Village

Union Village. Warren County Ohio. October 12th 1819.

Beloved Elders. Brethren & Sisters – pity us a little at this time – We have to inform you now – that our beloved Sister Jency. is no more here in the body — She departed this life. on the 27th of Sept, after a long & tedious sene of Suffering – the poor woman suffered severely – So that we could not help but be thankful when her Sufferings Closed here in the body —

We received your letter of August 26th 1819. on the 21st Sept The contents of it made us feel very Sorrowful – because we learned by it – the Sufferings of our Ever Blessed Mother – that there was but a small Incouragement that She could Survive long here in the body – this we say made us feel Sorrowful — for we have never yet. been willing to give up our good Mother to be no more with us here in the body – if we are wrong in this do pray forgive us – & we will try to do better. yet we believe for her to be released from this wicked ungodly generation & be with Christ. would be great gain to her indeed – but those of us that do survive to see that time. it must be some tribulation But all things that God doeth will work for good to them that truly love & obey the Gospel —

brother Peter is not returned yet. & when he will we cannot tell. So we desire ye would be so kind as to Inform us. Concerning our Precious Mother. & our beloved brethren & Sisters in the East When it is Convenient & ye feel a gift —

We sent a packet of letters to the Chh. at N. L. dated August 30th 1819. that gave a Summary account of matters here. So we shall not add much in this letter – we hope ye have received that Information before now — We that Survive here in the meeting house are in a midling State of health – & the Chh. is generally healthy – there has been considerable of the fever in Matthew's order. & some of the West Section, but has not proved mortal. but among the world around us the fever is very prevalent. & many death

The Elders at Pleasant Hill. have lately paid us a visit
viz. Mother Lucy. Samuel Turner. & Hopewell. James Healy came
with them (& a good believer he is too) We have good reason to believe
that the Spirit of the gospel is now kept at P. H. & the believers prosper
the Elders were here when Sister Jeny deceased. & attended her
funeral. We all believed there was the largest number of believers
collected. that ever was known on such occasion. for there was
none forbidden — & the chief part of the assembly appeared deeply affect

Brother Matthew. H. is now on a Journey to Portage
County (Ohio) with three more with him. by a strong request
from the people in them parts (that is 240 miles N.E. from
here) he received several letters from there last winter &
Spring — & sent some back — in May last one man came here
& opened his mind — & requested help — so Matthew & David
Spinning went in June last to help them — Several more opened
their minds — so we have sent four now to preach the
Gospel to them upon their urgent request — but what good
will come out of it — we must wait to know by the fruit —
So we labor & toil that every human Creature may know
what they have to do to be Saved — & find an Inheritance among
them that are Sanctified —

So we shall now close our letter. by sending our
Everlasting Love to our precious Mother. whether in
the body or out — and to all our Beloved Elders. brethren
and sisters. & to all that are in the gospel — for the gospel
Is our only treasure & all we desire. so kindly Farewell
in ~~the~~ Mothers Gospel — from the Ministry at Union Village —

Union Village - April - 27.th - 1820 -

Beloved Elder - Sisters - Rachel. & Olive - In the first order of the Chh. of Christ in this world: or where the first foundation of gospel order that hath been revealed and Established - according to Mothers gospel: that will stand for ever - & we desire to partake with you in that Everlasting fountain of love - if our faith fulness. love and obedience will admit of it - we know that ye have that privelege that we have not: to travil out of your loss - into the pure Spirit of the gospel - Because ye have our Ever Blessed Mother with you Continually -

But we will not envy you for that privelege for we are thankful to hear that Mothers presents is among her Children. let it be in what part of this glob it may - yet if we are faithful Children to Mother (altho. we are absent in body) yet if we keep her commandments we Shall have as good a right to the tree of life - as those that See her face every day -

Now Dear Sisters I hope ye will Excuse me for not writing a seperate letter to each of you - for I am so poor a hand with a pen that I think I may be reasonablely Excused altho ye have been so kind as to send me three good poems ..] for which I thank you kindly -] yet if I Could half answer my mind & send half the love & thanks that I wantto send I Should be some Satisfied - but I am no scribe I must be Contented with the small compass of one letter

Now Dear Sisters - after I have confessed my Ignorance in letter larning - I will Assure you that I have kept my faith - (or Mothers faith) unmarried Since I left you in april 1806 - so if I am faithfull to the end - I hope I shall have an Inheritence Among you that are sanctified - for god will reward every One according to their faithfulness - and where there is much - given - there is much required &c Now

Now good Elder sisters. I rather blush - and am a Shamed when I. hear of the Increase of the gospel where I farmely received my faith. & lived for many years — to hear of their Increase of love their meekness & purity of Spirit - I say it makes me feel almost a Shamed - but my trust is in god. (that is in Mother) for I believe I was sent here (with many others) by that good Spirit that dwells In my pretty Mother. whome I love: & Shall ever love her through time & Eternaty - & if I could once more come at her feet while here in the body She might certiainly know that I loved her - however I do not depend on my former. or present privelege for the Salvation of my Soul. but I Expect to receive according to my works - or faithfulness or use - that I have made of the Blessings of god - that I have received first - in our firs parents so down to the present day - or time —

Now good Sisters I will tell you after my confessing my Ignorance & inability to write to answer my mind - or yours - that when Brother Peter returned last october - after a few weeks - he told us that it was the mind of the Chh - that he Should return back into the ark - or the old hive as some of you terms it altho - it was unexpected to us but finding t was his mind to go - we freely gave him up - for every soul m must be gathered to the work of god some where or never be save —

further more - when Brother Peter returned he brought a bundance of good things to us - that made our hearts leap for joy - to find & feel that Mothers good Children remembered us in Charity - love yea the greatest of all gifts - & a bundance of rich presents - from different orders of believers of which we cannot now Speak - or write particular but it all witnesseth the fruits of Mothers gospel So as I cannot send a letter to every individual to manifest my thankfulness I must content my self to send our humble & hearty thanks to all Mothers good children in the East in one letter — after

but we send on our writings - & ye may give them
to Elder Nathaniel's order if ye feel a gift -
So I must now close for the present -
with sending our best love & thanks to all
Mothers good Children in the East - In Union
with Mothers Children in the meeting house
here at Union Village - this from your good friend

So fare well
Ruth

For the Elder Sister Rachel
First order in the Church

From P.H. Apl 27. 1820.

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After all my long preamble about matters I must Close my short Epistle to you In a Small. yea very small. Compass —

Brother Peter informed us that flax was poor In the East last year. ours was very good - so we thought to send you alittle lining for. shirting - & a few bunches of flax if it can be received - by our good Mother. we shall be richly paid —

the linen Cloath is Intended for - or Sent to our pretty Mother - & those that live with her in the Minestry

the little bunches of flax will be worked - but all will be given up to you to Order according to the gift of god in the Chh - one bunch of flax to hannah & aseneth - one to the Elder sisters in the second order of the Chh - one to the Elder sisters of the Second family of the Chh - & one to the Elder sisters at hancock - because we have received so much love from them all & presents that we cannot help but be thankful to our Benefactors -

I thought to Close my little letter but I cannot Content my Self - without remembering my Pretty Mother - and thanking her - for the pretty box of Sugar plums She sent to me - please to tell her. I had the privilege of letting all the Elders at South - & west Union - pertake of the Blessing -

we had prepared Swin for mittings for our good Mothers order - but brother Issacher Came - & brought the same from west Union - So we gave way to let them have that blessing -

but

Union Village April 30th 1820.

Beloved Brother Rufus.

haveing so good an opportunety, I had a feeling to write a little to the on a subject, which perhaps there has not been enough said to give a sufficient reason for our doing as we have done, which is in relation to building a new meting house at Union Village; likely some of our good friends may have thought very strange that we could not make a meeting house last more than eleven or 12 years, when the meeting house at New Lebanon has been built upwards of 30 years, and a pritty good house yet.

But our reasons for building a new one so soon are as follows; when the old one was build it was pritty difficult times to get materials, in consequence of which there was no sheeting put on the boddy of the house under the weather boarding which rendered the house exteremly cold & uncomfortable in the winter season; but if this had been the greatest difficulty attending it, it might posibly have been remedyed by repairing, by striping of the old cover & putting on anew one which would have been attended with considerable loss.

But the greatest deficiency was in framing the house at first, the great beams that went across the house were never confined together in the middle of the house by ties, inconsequence of which the house spread so much lengthways in the middle, that it finally became quite indecent, and moreover there was fearful apprehentions that the house would continue to spread untill the tenants of the joice were drawn out of the mortises, and it finally came to pass, that the house continued to spread until it drew the tenents of the foreign out of the beams, so finally it was the general conclution that the deficiency of the fraim was so great, that they never could make a deacent cumfortable meeting house of it if they should repair it for that purpose, therefore it was concluded to moove & repare it for work shops & to build a new one. — and it is now occupied by; joiners & Taylors spinners & weavers &c.

Now broth Rufus what shal we say next, we feel somewhat principaled against writing any thing that is calculated to bring a burthen upon our good friends in the east unecesaryly, for we expect they generally have as much burthen as they feel well able to bear, so we will speak a little about the increase of the gospel here, sometimes we think the harvest is great & labourers few, but we have an evidence that theres a gradual increase of gospel fruits among the people, & perhaps a greater increase of number within 12 months then we had for more then 2 years before, which has increased our burthen & labour considerably, they principally all being poor people & having no lands of there own the chief part of them, but the gospel is preached tto the poor as well as the rich, and we begin to be very jealous that it is much easyer to save the poor that have nothing but poverty and retchedness, then ~~it~~ those that are rich & so bound to there riches that they can get notime to travel in the gospel, but we have not the fortain of gathering many rich people here, but they are chiefly quite poor & sometimes badly involved in debt & want help many of them immediately after they begin to confess there sins, and so it is that we have to take them where we find them, in there rags and filth & minister to there necesaties, build them house or cabbins & place them in a situation so that they may go to work & support themselves by honest industry & prove there faith by there works, & in so doing in process of time they will prove the matter, whether it was the loves they came for, or whether they were honestly after salvation. but beloved brother perhaps I have written ~~a~~ enough on this subject to satisfy thy mind in part what we ~~we~~ are about here in these respects, and as brother Peter will be better able to inform the of all matters here, then we can by writing, we shal write but little at this time. - but since it is so, that brother Peter has made choice to return to the east & take up his abode their, we have laboured to give him up chearfully, & to fix him off comfortably & honorably, and we think he will leave this place in union & in honour haveing done a faithfull part for the increase & prosperety of the work of God in this countrey.

Union Village May 1st 1820

Kind & respected Elder Sister Rachel

I well recollect my obligation to thee
relative to my returning to N. L. this Spring
probably it may feel Strange that you have had no information
before this time, but So it is I have neaver been ready untill now
by this you may understand that we expect to Setout tomarow mornin
our things are mostly put up for the Journey—
Our company is to include four persons in number
+Bates (viz) Comstock+ B. Peter P. Mark Hinkly and
Hiram Rude Mark is formerly** from the town of Berry near Ps Ham where
he intends going to Settle Some business and return to this country
again he is a man about 28 years of age he has been living at the
wabash and calculates to return there again in the fall

Hiram a youth in his 18th year has lived 8 or 9 years
among the Believers at Union Village or its vicinity—
I expect we Shall go by way of Montgomory thence to Springtown
thence to Kingstown to Catskilln and to Hudson same road we went
last Season, if we put up in Montgomory likely it will be
at the nearest tavern to the tool bridge where we Shall cross
wall kiln creek It is quite a general time of health among
believers in Ohio we have also heard lately, from all the believers
in Kentucky and Indiana a general time of health throughout the
whole of the believers in this western country
with these lines I Send my best love to our kind and loving Mother
and to all my loving kind Elders and brothers and Sisters

The ballance of love that I have collected among the Brethren
and Sisters here I expect to take along in the waggon—

Farewell Peter

Union Village. State of Ohio. august. 15th 1820 -

Beloved Elders. in the first order of the Chh. and to all the rest. of Mothers good Children in the East - we send Greeting -

For we verily believe, that our Heavenly Parents. will have but one Church. & one Intrest in this day -

We thought it our duty to send you a few lines at this time. In Submission to our Parents & Elders. in the East. that keep the Gospel for us all - for we ever pray with our faces towards Zion - (that is the Chh) from whence all good cometh - where God hath placed Salvation for all Souls -

Yet we have not any thing very important to write to you. that has taken place here since brother Peter left us -

But Love. pure love. moveth us to write at this time - peradventure ye may be glad to hear that we are yet a live -

We received brother Peter's letter of June 3d on the 4th of July. that made us feel very glad. to find, or hear. that he had arrived safe in the ark again (or near to it)

That is the Church of Safety -

But we were more thankful to hear that our precious Good Mother. had recovered her health. & Strength again. So as to be midling Comfortable - as long. as she Continues her health in that degree - no faithful Soul that loves the Gospel need to fear - & when that ceases - We need not fear - for Mother will never forsake her faithful Children Lo! I am with you alway. even unto the end of the world. I will not leave you Comfort less - said Jesus -

also - we were thankful to hear that the Elders. brethren. & Sisters. & those they have the care of in the Chh. were in a midling State of health. this was a Comfort to us - altho. there was some weakness & sufferings - Included in the letter. this we may always Expect. While we continue in this body of Death.

The love sent from the Chh. in brother Peter's letter. was cordially received by all - it was a feast to us - & according to direction. (or request) we gave it publicity to the believers at large and we think it did them much good - they fell down on their knees & faces. of their own accord. we all kneeled. & many wept heartily. for joy. & thankfulness, to hear that our good Mother. was yet able to take care of her Children -

for all these precious things ~~things~~ we return our hearty thanks - for love is the most precious gift of all - for God himself is Love.

The last day of May the three Elders. at West Union arrived here. Namely - Archibald. Martha & Salome (Issachar was here already) they all four started home. the 22d. of June in very good health they have given up the vain notion of moving to Embrey to save their lives - (that hath prevented their Increase for a long time, both in Spiritual & temporal matters -)

They all concluded to settle where they were. & go on & build. and make themselves Comfortable - we sent David Corey home with them. to Instruct them in making brick. quarrying & Cutting stone and if the Elders will keep the spirit & sense they had when they left us. we have no doubt but they will find an Increasing Blessing -

last week we received a letter from them. dated July 14th. that brought some releasement to us - it was a time of health generally with them and they found they could make good brick. & get good stone for building & the face of things began to Change altogether —

The last of July - brother Samuel Turner came here - he brought very good tidings from B. H. - he said it was a general time of health among the believers there - peace & prosperity. had Increased among them more than had been heretofore - also - they had received a letter from S. U. a little before. that Stated that it was a time of health among them. Well health & Strength are a prize if it is only devoted to the Gospel — There has been a few sick here this summer. yet there has only one died (that is aged Richard waits)

But at present it is a general time of health. peace & prosperity (with but few Exceptions) the greatest burden that believers here have at present is - they are all Called upon to open their minds & Confess their sins - & purge themselves from all filthiness of flesh & spirit

That they may receive an Increasing bleſsing of God. in the work of Salvation –

There has been some Sickneſs at Watervliet. but no deaths. at present they are midling well –

there has none departed from the faith here. since Peter left us. but Several has come in – at present it appears the number will increase

We do not know that we can give you any further Information of our State at present. that will be Edifying to you.

So we shall begin to Close our short Epistle

We that live in the Meeting house. are in usial health. and feel dependant on the ~~th~~ Church that sent us here. & if we cannot feel their union. in our labors. we are undone forever. and never Can be saved –

We pray you to remember us to our good Mother & all her good Children in Love. – for we do Certainly love them –

This from the Ministry at Union Village.

If we are accounted worthy to bear the Character of Ministers of the Gospel –

To the Elders.
In the first order
of the Church –

From Ohio. August 15. 1820

A Supplement.

Perhaps brother Peter will want to know by this time how business goes on here, in temporal matters — well we will inform him as correctly & truly as we can — the crops of grain are more than middling good, of all kinds. Grass was about midway. by reason of the dry weather that was the first part of the season — Yet the Chh. here, have secured the greatest body of good hay that they ever have in one season before — they will have more apples than they have had in any one year before — peaches is very thin — the Chh had 24 acres of excellent flax. this was all pulled nicely. & layed down on the 4th of July. & it covered the ground — the brethren & sisters got home by 8. o'clock — there was 28. acres of flax in one field & 4. in another — Jacob's order had 8. acres — & the Chh. had 24 —

The Garden is richer than it has been before. as to the dairy. it will fall short considerable of what it was last year — they have only made yet but 4000. weight of Cheese.

The brethren have burnt one brick kiln of 160000 — & are now forward in making another of 250000. that will be done in good season —

The brick house at Robert Baxter's. that was contemplated before thee left here — was put up. & covered. before mowing — it is 40. feet square Including the kitchen. 2. story high on the front — & 3. on the kitchen end — the floors are all laid. the windows in. & the other joiner work is forward —

They are now going on & building the kitchen at the East family — 50. by 32. feet 2. story high. with a cellar under the whole — & they intend to have it done this season — The believers in Ohio — we believe without all doubt — are Increasing in their faith & zeal in relation to supporting a joint Interest. & will make no one debtor for anything they do for them that have given themselves up to the gospel & signed the Chh Covenant —

They are determined to be one according to their profession, and not be bound by a covetious selfish nature no longer. let them suffer what they may. they will be free from selfishness & covetiousness – & be of one heart, & one interest. in all things. as there is but one Lord. & one faith. that will save souls –

This is for them that have signed the Chh. Covenant & for no others, the believers that have not traveled to that – the Chh. make them debtors for what they sell to them. or let them have in that way – & what they give them more let them receive it as a free donation – so that they may acknowledge the Charity of God in the Chh. & be more willing to bear their own burdens –

(For Instance) the Chh. have supplied the believers on the west section with brick. to do their buildings. & done their tanning. Carding. &c – while in return they the Chh. 20. acres of noble good wheat to harvest – & 10. acres of grass to mow – that they did not need for their own consumption. & many things (to tedious to mention) of the like nature that passeth from one branch of the body to another. with charge of debt. on either side – & if there is any strife among them – it is to see who will be the most liberal. and do the most good – for they are sensible that they are double rewarded for all their liberality & Charity. to their brethren & sisters that have given themselves up to the gospel – let them live where they may. they feel more & more the necessity of living & acting ess. or according to their faith & profession then they have ever done in order to keep the foundation work of Mothers Gospel pure – so that they will never be over Come. or loose sight of the work of God in this day –

The same faith & love. exist. between the believers here & Watervliet, that have come into Covenant relation in the Gospel – (for Instance) the brethren at Watervliet by reason of some sickness. & other burdens – were not able to save their hay & grain – the Chh. was forward in their work – so they sent them 14. brethren that wrought one week & saved their crops – also. the believers here learned that their brethren at Watervliet had lost considerable of their meat. so that they were rather short. well the Chh. sent by the brethren that went to help them. one barrel of good pork. & a quantity of sugar – We only mention this to show the faith of the believers –

well the brethren & sisters, at watervliet, will not be lacking in on their part. but will do all in their power when it is needed - & bear their own burdens & make no one debtor for anything they do for them. that have consecrated their all to the Gospel - this is the faith of true believers here. they believe it will be the only bond of union that will hold believers together. & overcome covetousness - by the fruit we must know them.

We think we have said enough at present. in regard to supporting a joint interest —— and we hope that brother Peter, will not think that we are Extravagant, in acknowledging the blessings of heaven - for we think we have been moderate in our Statement -

But it is our meat & drink to give thanks to God for what he hath wrought in our day - there is no Glory due to us - we have not done it. but the Glory belongs to God. who hath wrought the work - who is all, in all.

We shall close, by sending our kind love to good brother Peter. that has toiled hard here with us. to plant & support the gospel - thy hard labours will ever be fresh in our remembrance. with thanks -

& this from thy good friends in the Meeting house, at Union Village

August 15th 1820 - State of Ohio -

From Ohio August 15. 1820.

Lebanon
Aug 22

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To
Richard ~~[illegible]~~ Spier
Columbia County.
State of New York —
per mail New Lebanon post Office

Union Village. Ohio February 10th. 1821.

Beloved & Respected Elders.

We received your kind & long expected Letter of Nov. 27th. and were very thankful to hear from our good friends once more, we found contained in it, a bountiful portion of love & blessing; from our precious Mother, together with the rest of the Ministry, & Elders; all of which was very thankfully received by us all; also ~~we~~ it was a great consolation to us, to hear that our good Mother, had in avery good degree recovered her health again. and to hear that it was more of a general time of health at Lebanon & in the other societies, then it had been for a considerable length of time before, was also a matter of thankfulness with us. — we feel no disposition of murmuring, or complaining; neither do we by any means, feel any the less thankful; in consequence of your Letter being so long coming. but it is always a satisfaction to hear from, & receive instructions from our best friends; whenever they feel to write. ——— In relation to Mark's not returning again to West Union — after considering his intire disappointment, in not geting his property according to his expectation, also considering the state of his kin having faith, & a prospect of a number of them being gathered into the gospel, providing he should remain their, together with all the other imbarisment to that would naturally attend his returning to West Union — we think the wisest & best that could have been done, was done in that case. we feel no trial on our part inrelation to the matter, but a perfect union with his staying their all things considered. — but we suppose it was no small disappointment to the people at West Union, his not returning again, perticularly ~~on the account~~ on the account of his trade. — we wrote to them on the subject; much in the same line as above stated. — but feeling a good deal for the people their, in their disappointment, having no clothier to dress their cloth — we were moved upon with pitty to try to give them some relief, and in part labour to remedy their great disappointment, so last fall we sent one of our best Clothiers their, furnished with a good pair of shiers, & he had liberty to stay till next May if he did not get their cloth dressed before — & we were in hopes in that time, that he would be able to learn one of the brethren their, that have worked some at the business before — so that he may be able to do their own work here after. —— Now we will labour to give a brief statement of the progress of things here — some months ago, there was a gift felt, to have a general & thurrow purgeing out of all evil, throw out the society — & the gift was administered to the Church and to the Elders of the different orders, & it was forcibally injoined upon the Elders, to make faithful labours throw out all their families, & purge out all enequity if it took 3 months and it was thought best for many of those that were children when their parents believed & all that had never made an honest gospel confession, to open their whole lives from the begining & begin & make strate paths for there feet — and not only the young people, but numbers that were older felt the necessity, of confessing there former lives more honestly, & exposing every secret thing which had not been fully made manifest — and after a number of weeks labour, we found the gift had taken deep root, & produced a very good & great effect among the people — after which, it was found necessary for the people to come into further order, in order for the protection & increasing travil of the body — all of which has seamed greatly to have its desired effect. —— Therefore we think we may saifly say that it is a time of general prosperity with the society here, & quite a general time of health, with but few exceptions. —— We have also a gradual increase of number among the young believers, there has perhaps about 25 adult persons opened there mindes, within 8 months, exclusive of Childdren — and among those that have lately set out — is James Slosson, son of Elijah Slosson of New Lebanon deceased, he came here last fall, accompanyed with his wife 2 dauhters & his son in law, & they have all opened there minds — and after forty years diligent seaking, to find satisfaction in the world, James has found very little else, but tribulation & disappointment but he now appears to feel his kneed of salvation, & thankful to find his union & relation to the work & people of God. —— In relation to some believers that were liveing in Portage County, in the upper part of this state, a part of them have moved to this place, to the number of eleven souls, among whom is aged Eunice Darrow, Seley Darrow, James, & Betsy Darrow & family. & they appear to be very thankful for the sp. priviledge — & If we recollect right there was something mentioned in our letter of last An, about David Corys going to West Union to learn them how to make brick, however so it was that he went, & some months after they wrote to us that they had made 200. & 60 — thousand brick, they supposed & perhaps a sufficient quantity to build a large house & kitchin — and they made a request for David to stay their until the walls of the buildings were up, as they said it was very difficult to find a mason in that country, that they were willing to trust with the work, & their request was granted, we ga liberty for David to remain their, until the walls of the two buildings were compleated – and as we considered, the burthen of laying up both of them ~~two~~ buildings next season, would be intirely two heavy for David to under take alone – we therefore concluded, & have sent another mason their equally as good as david – so that with what help they can furnish themselves, we are in hopes they will be able to make a very good begining, next season towards building the first permonent dwelling house, that ever has been built at West union; their dwelling houses all being log buildings to this day, except a small shop, that was built last summer for the Elders to live in – but we feel no disposition of casting any blame on the people their, on account of their being so far behind other societies, in the way of building – or on the account of their broken & scattered situation in time past – for we think it is, or aught to be considered, that a considerable part of the difficulties under which they have had to labour, have originated from causes which other societies have not had the painful lot to experience, – It may be remembred that when the believers, mooved from Eagle crick, threw much toil & labour to W. union, and before they had time, to get any ways comfortably situated, they were again rout, & as it were driven of from what little homes they had precured – in consequence of the tumults of war, & with the loss of a great deal of property, & by the time they arived at this place, the sean was so trying & scatering, that a considerable number fell by the way side – Not withstanding there faith got a good deal revived & strengthned during their sojourning here – yet by the time they all got mooved back to W. union again, which was at different times, many of there young people as well as some that were older came under such weakness & their minds had got so scattered, in consequence of these repeated calamities that finally they fell away – and by the heavy visittations of sickness which followed them for a number of years after, a considerable part of them, became dissatisfyed to make that their abiding residence, ~~but~~ but chose rather to moove to some more healthy part but the bigest part of the people had no mind to leave that place for any other, and for a society to get thus devided, with regard to their situation, we think is calculated greatly to stagnate, & prevent there prosperity, both in spiritual & temporal things – and taking all those difficulties into consideration, under which the people have laboured for many years, it will not be difficult to account for their being so much behind in the way of building, nor for their being so much reduced in number – but for two years past we think they have enjoyed much better health, then what they formerly have done – however it was fixed & concluded last summer, for them to remain where they were, & to give up their scattered roveing sense, & to go to building houses & make them selves cumfortable, & to keep & honor the gospel their on Busrae plains. and we received a letter from their in December, informing us that it was a general time of health with them, and that their was a considerable change wrought among them latterly for the better – also they expressed the great incouragement they felt to persevere in building in consequence of the assistance they received from here, also that they in a good degree felt made up imulation to the clothing business, finally we sea no reason why they should not be

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& prosperous flurishing people, except that which is within should hinder them, and if that imprtant work of denying self, is not carefully attended to, we are doubtful whether believers will prosperous much in the gospel any where. — Also we received a Letter from South Union, the fore part of January, informing us that it was a general time of health, & common prosperity their — an that the ministry, had mooved into their Meeting house some time last fall, also that they had taken John Rankin Junior, to live with them, and we donot know but what he is as suitable a person to live with them, as any their, or any where else that could have been found: — about the last of Nov — Micajah Burnet, & Francis Voris, arived here from Pleasant H, and informed us that it was a general time of health & prosperity, also informed us they had got out of debt to the world, fo the first time, since they were gathered together — which was a great releasment both to them & us.

For the Elders in the first order.

We are all about in our usual healths except Mother, but she has been under a good deal of sufferings for some months past, with a dropsical complaint and has been mostly confined to the house, but not to her bed only a part of the tim
Now we all send our kindest & best love to the Ministry, Elders, brethren, & Sisters with desires for their remembrance & prayers for us.

from the Ministry.

To the Elder Brother
of the first family
Lebanon ———

West union Knox County Indiana S. December 20. 1819

Beloved and Respected Elders

By reason of a visit by Archibald and one of the Brethren to Union Village Soon after Brother Peter returned home from the journey to the Eastward. We had the Satisfaction to hear from an Eye witness from our precious good Mother, and all of our Much beloved Elders, Brethren and Sisters, and also Seeing a letter that was Sent to Eldress Martha, and receiving the good and precious love that was Sent by our precious Mother and good Elder Abiathar and Sister Ruth, And all the good Elders Brethren and Sisters, O how thankful we fealt it fealt like a Sweet feast of Love, which gave New life to our Souls, O how thankful we feal yea we give thanks and Bless Mother & all of her good Children because we have Ever received Blessings from them,, Be assured dear friend that we donot forget Zion, for we know the place from whence good Cometh Therefore we Ever feal our Selves dependent, we are often Speaking to oneanother about our good Friends in the East becaus there is the Source and fountain of all good on the Earth

Therefore because of the good things that we have received at this time we Concluded that we wold write to our good friends as a token of our Love and thankfulness, And Believing that our good friends wold not be burdened by receiving a letter from us at this time, Allthough we donot know that we Can communicate any thing that will be very pleasing to our good friend, only that we are labouring in tribulation day and Night to increase and honor the gospel, in our gift and Callings,

There is a goodly Number of faithful honest believers living at West union who have gon through a great deal of Suffering and affliction for the Sake of the gospel, who are increasing in love and good works, and this is the only real Satisfaction that we have, and for which we realy feal thankful

Inregard to the outward Situation and Circumstances of believers at West union are as follows, This part of the Earth May be termed a goodly Land Flowing With Distress and tribulation by reason of the unhealthyness of the place, which produces very grievous and distressing Sickness all most annually, which has Swept away the lives of many profitable & useful members of the Society, The main cause of this place being So very unhealthy we apprehend is, in Consequence of Such Such great Boddys of overflowed land, that is Lying all around the believers Settlement

By experience and Observation, the health or Sickness of the people greatly depends on the Continuation of the highwater in the Spring Season, if the overflowing of the Wabash takes place Early in the Spring, and there is not a great deal

of rain

of rain falls to keep the water up, So but what it fals away of the Earth before the weather becomes quite warm, it is likely to be Midling healthy the Season, But if the Wabash Continues to Overflow the Country till late in the Season, which is often the case, Some times till June, and even has been known to last into July, and when this is the case after the water falls away the Earth is coverd with a Nautious green Slime which Smells very disagreeable and unholsome, the green herbbage is also killed by the long continuation of water which after words putrifys and impregnates the Aire with poisonous vapors which affect the human Boddy and brings on greavious and distressing Sickness in So Much that Many of the believers that yet Survive have thought it was all most impossible for them to in dure it or Ever git along and be comfortable and prosper as other believers do, there has a number by reason of their repeated seasons of Sickness felt as tho they could not live here but must go to Some other place where they could injoy better health, but when they wold gain their health again they wold feel more reconciled.— For too Winters past it was with great dificulty that the Brethren could git their fire wood by reason of water and mud, the timber land lays a number of feet lower then the praria So that in very weet Seasons the timber land is amost all that is near the believers is coverd with water So that the brethren have been frequenly under the Necessity of going with boats to where there is Spots of Timber land that was not Coverd with water, Some times the distance is too or three miles and there cut their fire wood and carrie it on their Shoulders to the boat and then boat it home which is a very Slow and tedious way of giting wood

Over too Summers past the Brethren has layed out a good deal of Money and labour to Make a Causway acrost a low peace of land, of an hundred and fifty roods long, the causway had to be raised a bout three feet, there had to be timbers put on the lower Side from one end to the other and then Spiled with plank and the Spiling had to Stand up higer then the Causway in order to prevent the high water from washing it all a way, this work has been principle done by hireing Men of the world, Allthough this is a publick road, yet the believers was under the Necessity of haveing this work done for their own convenience, for it has been very dificult to git fire wood the greatest part of the year before this road was made

Now in relation to building there is but little progress in that line, by reason of the Scarcity of Meterials to build with, Timber that will answer for hewing is very Scarce in this Country, for too great a potion of the Country is praria and barrons There can be plenty of good Sawlogs got on the wabash, that is rafted down the river they are Mostly poplar and blackwalnuts but the brethren hasnot as yet been able to git Much Sawing done, for the greatest part of the time there is either too Much or too little water for the Sawmill to do much business

The Calculation has been all a long to build all the principle buildings out of brick, and their has been a number of tryals made to make brick for that purpose but evry attempt of Making good brick has failed, the Clay that we Calculated wold make good brick, cannot be worked as yet So but what the brick will crack all to peaces in drying. So that the brick buisness is laide a Side for the present

The believers at this place are all living in log houses yet and are quite too much crowded to live comfortable, but there is no help at present; Since harvest the brethren has hewed timber and put up a Small frame Shop and have got the roof on but can not go on to finnish it till the Saw mill can go and Saw weather boarding & boards for the in Side work, this house has got a Small Seller under it that is waled with Stone, which is the first in this place. Stone are very scarce and hard to be got in this part of the Country; all though there is a large boddy of Stone that can be had by fetching them 8 or 9 miles and they are a very soft Sand Stone when they are got; the brethren have not as yet been able to get Stone to wall up one well of water. the wells all have wooden curbs in them. which appears to injure the water considerable, but there is no help for it for the present

In relation to the Crops the Season past, the brethren harvested Sixty acres of wheat and it was judged that it would yeald near forty bushels per acre also twenty acres of Stout rye. and cut about forty tons of Timothy hay and Seventy tons of wild prarie hay; the later part of june the weather Set in very dry and there has but a Small petion of rain fell Since. the Streams of water are very low at this time; the crop of Indian Corn was very light in consequence of the drouth; we jude it did not yeald more then one third of what is common; Irish potatoes was also very poor; but the dry Season was quite favourable to the groth of Cotton. after the cotton was gatherd and the Seeds was picked out, there was about Eleven hundred weight of good Clean Cotton, off about Seven acres; — The prarie land produces all kinds of grain very well in a wet Season; but is not good for Medows nor paster; The brethren have to keep all their work horses up in the Stable all Summer long and feed them on grain and cut Straw; which is a very Expencive way of keeping horses; The prarie grass answers very well for Neat Cattle in the Summer Season. but is not good for Sheep; the Sheep do not thrive well on it. there has to be a Sheppard with the Sheep all most Constantly to keep the wolves from killing them in the day time

Because of the Scarcity of timber and the difficulty of waterworks at this place. The brethren about three years ago, purchased a Mill Seat and a boddy of timber land lying on a Creek Called Embarres in the State of Illenoy, which is about fifteen Miles from where we now live, the creek is a Never failing Stream; plenty of water to Saw or grind through all

all the dry Season, but in very weat weather the Creak Overflows its banks in places,- The place we think is attended with a number more Conveniences for believers then the place where we now live, there is plenty of good timber principle white oak and some black & read oak, & some black walnut and almost evry other kind of timber and a plenty of Stone for all uses & Excelent Clay for brick

The land is not of the first quality it lays some Roleing, we think it will be very good for Meddow & paster and will bring good grain & flax

The brethren have hired Carpenters & built a good dam & Saw Mill on this Embarras Creak which does good buisness, the brethren have lately hauled a number of loads of board from the Saw Mill, there is also a Small grist mill now a raeting at this place which will likely Start in about two Months

Thus the believers yust Make out to git a long and support them selves and keep out of debt to the world &C &C

The Summer and fall past has been rather more healthy then it has been for Some years past, Notwithstanding there has been between twenty and thirty that has been Sick with the prevailing feavour that this Country is Subject to of which a number was reduced all most to the point of death and three have Escaped the troubles of this Life by putting off the Earthy house; Namely good Sister Jenne Martin, and George Bush a young believer quite an aged man, the other was a little Girl Named Mezeera Frances

With in a few weeks past there has a number in the Society been quite Sick with an Influenzy, but are mostly now on the recovery

Now Dearly Beloved Elders, Brethren and Sisters, We conclude that when you have read this Letter, that you can form some Idea of the State and Situation of the believers at West Union on the Wabash, as we have given but a Short account of Matters of fact, let it Suffice at this time

We Shall now draw towards a Close, but we earnestly request to be remembered in the prayers and Suplications of all gods people in the East, that we might in this far Country be able to keep and honor the gospel aright, and that we may have wisdom to direct and lead us acording to the mind of the Spirit

We now in Sincerity Send our best love to our precious Mother and Elder Abiather and Sister Ruth, and to all of the Elders and to all of the Brethren and Sisters as far as this letter may Circulate, Farewell

From the — Ministry

PS Since our letter of July there has been fore or five added to the faith by taking up their Cross and obeying the gospel, one of which is a man by the Name of Chaney Daniels from the State of Connecticut, he appears to be a steady Settled minded Man, has no family

For the Elder Brother & Brother Rufus

West Union Knox County. Indiany S December. 25

Well Beloved Elder Sister and Sister Olive

I recieved your kind and loveing letter and the pretty presents Sent from our precious [illegible] Mother and Sister Ruth [illegible] Elder Sister and Sisters Olive Hannah and Asenath now kind friends I can tell you that it filled my heart with thankfulness and my eyes with tears to feel the love of our beautiful Mother and my Loveing Brethren and Sisters - but to hear of the Sufferings of our beloved Mother I can not describe the Sorrow that I felt how can the children do without a Mother. but I was comforted to hear that Mother was gaining her Strenght and I pray that She may Stil continue to bless her children for in Mothers blessing there is peace - O loveing Sisters if I coul See you I could tell you all about it how I feel and you could See how I look and how I act now I want to ask you one thing do you not think that poor little Martha would be glad to See Some of her companions as She has not got any of them here to look at - but I must not complain for I have got good Brethren and Sisters here that are laboring to be Mother little children but you Say there is not any one in this land that you feel So Sorry for as you do for Martha and I think that there is not any one that needs as much pitty as I do -

I well remember that our beloved Father used to tell us when he was with us that as certain as we had been gathered So certain we Should be Scattered and he did not know as there would be two in one place. and then we must keep the way of God for our own Souls and others - I often think of my Brethren and Sisters that live with Mother under the wings of her protection and Say within my Self O that I could See my Loveing Mother once more or Some of my companions in tribulation and consolation but I am here in Indiana tho I am Sertain of one thing that is that mountains high nor flowing rivers can not Seperate Mothers little children from her love and blesing - I need not Say much about our Situation as Elder Archibald can informe you all about it. tho I want to let you know where we live it is in the upper part of a log meeting house the house is not biganough for all our little Society to labour in and when we Shall git any other I can not tell it Stands on the west Side of the big parara it is a little island So that in time of high waters we can not git of without Some water craft — and what Shall I Say now but we Should be So thankful ye we Should be more thankful we can not tell how much but I think I Should leep for joy to See Some of our good frends acoming acrost this big parara — Sister Salome doth wish me to let our good frends know that She doth feel thankful to our beloved Mother and Elders Brethren and Sisters for there love and rememberence of her and for all the pretty presents they have Sent to her Elder Archibald Elder Issachar and Sister Salome Send there best love to our loveing Mother Elder Abiathar and Sister Ruth and to all our good Elders Brethren and Sisters — I am well at present for I have had a good comfortable and refreshing visit with my loveing friends in the Church at New lebanon and now I have to return to West union the believers villag for that is my place at present but how long it will be I know not but if illenois is the next place pray do not forgit your poor little Sister — but I am not quite reddy to go yet for I want to tolk alittle more as I am tolking to my good Elder Sister that I used to love to tolk with so well and have not forgot it : the Elder Sister or Some other one Say they think my lot is a hard one — and I can Say So too if I may and when I go in to my Fathers house I Shall want to go no more out — but all things will work to gether for good to them that love God — and I know that I love my Brethren and Sisters I hope my good Elder Sister will not be to much burdened before I quit — I have got our little Brother Benjamin Miller to note fower of his Songs we think he has a beutiful voice in Songs and we Send them to our belove Elders as we did not know but it would please ower good friends in the east to hear Some of of it the Songs that come from this western land

Elder Sister my kind Mother Sent me a good letter and pretty present by Elder Benjamin it was a good feast for me and when I can git a Sweet crumble from my Mothers house then my Soul doth feast on good things - now do be So kind as to give my love and thanks the best I have got to say Mother and all my frends as yo feel I ido not forgit my good Elder Brother and Brother Rufus - accept of my love my good Elder Sister thou knowest that I love thee and I will love thee

Martha

Fare well fare well my loveing frends
I leave you for a while
When ink and paper visets ends
Then we - ll devide the Spoil

From Elderess Martha Dec. 21. 1819.

Recd. 28. of Jan.

For. Elder Sister Rachel.

West Union Knox County October 14th 1820.

Beloved, and truely esteemed Elders —

As present circumstancies render it necessary — and love, and duty, makes it agreeable and pleasant, we take our pen in hand, to write a little letter (or as little as we are able) to our beloved friends in the East, that they might know in some measure, how it goes with us in this part of the Heritage, which is called by the name of the Lord —

We are not insensible that it hath been rare that our friends in the east, have heard very pleasant tidings concerning us in this place — for which we are sorry — yea and we will labour, not only to be sorry, but to sorrow after a Godly sort — we will just venture to lift up our heads a little, and say as much as this — we hope for better times — for this reason — we have lately received (from the Ministry at Union Village) the privilage of partakeing with them in the blessed gift of purging — and we have gladly taken hold of it — we soon opened the way for every soul aged, and middle aged, youth and children — to make an honest, open, free, & total confession of all their sins, with all their hiden works of darkness, and disobediance — and the most of them, have opened their whole lives — and it is not a work of one, or two days with many of them — for they find that they are many that have sined in this matter — truely there hath been an awful discharge of corruption in this place, for two weeks past — yea it may be called Gilgal in truth — for there is verrily a heap — and it seems that none can escape it — and it is our present feelings to persevere in it, and keep every sacrifice upon the alter untill it is salted with fire — for the Lord hath risen up to defend his holy name — and we feel awful, yet we have hope — because it hath gone well so far — and we love this kind of work, altho it is nasty yet it has to be done — and we do sincerely pray to all the good powers in heaven — and on earth, for strength to help us through with this precious and most righteous Gift — We have also good grounds for hope — and great reason to be thankful in relation to outward blessings — we have had our helth in this place for two years past — perhaps as well as is common in other Societys — we have had a little sickness — but we have buried only four in more than two years — and one of those was an aged weakly sister who was taken away a few days ago with the bloody flux — there hath been a great drouth in this country the season past — yet the earth hath brought forth a plenty for us to live on — a number of young believers have come in this season, the most of them appear to be doing well — we made a visit to Union Village last spring — and when we returned, which was in June, they sent with us a good brother to help us about makeing brick, and we have made a kiln of 240-000 which is now a burning, and just a settleing —

We are now quarrying, hewing, and drawing home stones for the under part of a large brick house, which we intend to build next season— we are very weak handed, but especially for trades men, in which we have had very hard luck— some of them have been taken out of the world— and others have gone to the world— but we intend to make the best we can of our bad luck, and try to be some kind of a people yet—

We received a letter from the Ministry at Union Village, dated September 7th in which was enclosed a letter from Brother Mark Hinkley— this letter brought with it a disappointment which was hard to digest— we were very glad to hear from him— and thankful that he had kept his faith, this was a consolation— but but but, after all our labours to save him from this present world— and after all the struggles we had to hold him from going to the world of spirits— that there should be yet another world to catch him at last— however we do not think hard in the least degree, for we believe that every thing hath been done for the best, in relation to him as much as we believe that the Judge of all the earth will do right— yet, do be so kind as to hear our pitty-ful tale— we have been labouring to establish such trades here as were needful— but we have generally been defeated— we have been about seven years trying to start the clothiers business— for about four years of this time we have hired our cloth dressed— or carryed it two hundred miles to be dressed for nothing by our good Brethren— then we concluded that we would never have any more dressed, till we could dress it at home— for when we moved from Union Village, we left a promising young man there to learn the trade— and he got the trade well but before we got the works ready he went to the world— soon after he went off Mark Hinkley came along here, and we really fell in love with him— not only because of his trade, and faculty— but also for his common deportment— it felt to us at that time, that God had really notised our disappointments and in his providance had sent this young man to help us— he was almost ruined with Calamel— we took him in— gathered him to the faith— nursed him— and a number of times almost raised him from the dead— every power of soul— body— and medicine, was exerted by us all to save this promising creature— he was restored, the works were fixed, and last spring he commenced the business, and had good success in fulling— colouring— and pressing— but when he came to shearing the shears failed— so it was felt best for him to go to the eastward and settle his business, and return as soon as possable and bring his own shears—

so a horse was bought- and money provided- and Brother Mark sat out on his tedious jorney- leaving (in a promiscuous postour) three years makeing of cloth, of our own- besides what belonged to the world- some undressed, some half dressed, and some almost dressed &c &c- yet all in good heart, we, and the world, full of hope- we have got the business started- Mark will soon return (except he should die on the way) it is but a trifle to wait four- or five months- so with patiance, and good hope, we waited, and watched the post office for letters, but found none- when the time drew near that he should have returned- every preparatio was made to receive him- we watched the praria daily, and when ever we saw the dust rise in the road, at two, or three miles distance, we would look shar may be that is Mark- thus we kept up our watch, till about the last of september, when we received the enclosed letter- and then our hopes were all blasted in a moment- now hear the sisters- what will be done, the brethren have no winter cloths- we have waited now three years, till they are wholy run out- well- well- Andrew (who worked with Mark) must go and try to press it just as it is and we must make the best we can of it- as to the world's cloth, we must bear the mortifycation of their disappointment ourselves- but Andrew saith he is afraid he shall spoil it- if Mark had have left a few receipts he thinks he would venture to try it- and so it remaineth yet- thus we have given you a brief statement of our conduct- and of our childish feelings in relation to this matter- and this much we will say in real candour- if it could be the mind of God, that Brother Mark could be restored to us again we should be thankful- but if it should be felt other-wise, we would not even wish to have it take place- or if we could redeem him with money, we would try what we could do- but here we cheerfully submit the whole matter to our parents, and best friends confidant that they know more about the matter than we do- only grant us this indulgence, be so kind as to give our kind love to Brother Mark and tell him (if propper) that we should take it as a favour if he could send us a few receipts- we are all in right good helth- the society are generally so likewise- there is nothing more of importance that comes to mind- only one thing which was missed in its place- it hath been a very sickly- and a very dieing time this season- up- and down, this River- yet we have escaped- for which we feel thankful- so now we shall come to a close with this sincere request- that ye will be so kind as to accept of our kindest and best love, with a goodly potion to our precious Mother- and those with her- and all the rest- desireing to be remembered by them, in tender mercy- and as much pitty as we are worthy of-

from the Ministry.

For
The Elders in the Church
At Lebanon

From West Union Oct. 14th 1820.

vineyard has a right to work according to his own

Copy of Elder Brother's Letter to Father
D. dated August 31st 1817

Pleasant Hill – Feb. 9th 1814

Respected Elder brother & brother Russel – your kind loving instructing & informing letter of Nov. 27. was received here on the 3d of January. – Directly after we wrote an answer to it, but before we had got our letters all ready I took the nasty Measles – so we postponed them till now. Be so kind dear Elders as to accept of our sincere and grateful thanks for your kind notice of us in sending us such a good letter: and also present our most hearty & feeling acknowlegements to our precious Mother and Ministry and also to all our good Elders, Deacons brethren & sisters for their kind love and remembrance communicated in that letter. – So far the charity and union of our Parents, Elders & friends in the gospel is unspeakably more to us than all Mammon's treasures. It would feel exceedingly pleasing to us, if we could often receive such refreshing epistles from our good friends in the east, but the reasons you give for not writing very often to us are sufficient & just.

We were sorry to hear that so much sickness and bodily infirmity still continued with our beloved friends and that one more of them had gone to be no more with us in the body; but, as you justly observe, the Lord of the vineyard has a right to work according to his own

own good will & pleasure.

Your letters of the 22. August ~~we have not yet seen. The~~ to F. David & E. Benjamin, we have not yet seen. The one to E. B. was received, but not till after his of October was sent on. He says you may look for another letter by the last of this month or begining of March

We are all in about a usual state of of health at present except Anna who is sick with the Measles - but is not considered dangerous. The young believers are in common prosperity at present - they have had a bundance of sickness - a considerable number have had the fever - but that complaint has ceased for about 5 or 6 weeks past. The greater part have got through with the Measles - they generally had it quite light. I had it light myself for one of my age & constitution - it has been among us since about the 19. of December.

Three females have left the body, viz. Dafna a black woman, of a consumtive complaint Dec 1. Lucy Vlosser of the fever & old complaints together on the 12 of the same month, and Rachel Banta, Daughter of Samuel Banta of a consumtive complaint on the 27 of the same month - one male has gone to the world. and four grown people and a number of children have opened their minds. —— Many people of the world have died with the fever since we wrote last — in Lexington and Frankfort. they are dying very fast at present with the fever and other complaints — at the latter place several members of the Legislator. have died since their present session began — and others of them have left their seats and gone home for fear. In Lexington they die as many as 8, 10, 12 & 14, in a day — Many have died in this county and still more in Madison county near by; and it is much the same way in other parts — Two men that have opened their minds within about three months past have since died; one of them took the fever before he confessed his sins and the other afterwards — or the first we know to be dead; and the other we understand is. — But for all these judgments that are abroad in the earth, the inhabitance do not yet learn righteousness. But the rod of correction, no doubt will be continued untill they submit.

With these lines, kind Elders, accept of our sincere love & fervent desires for your health and prosperity in all things — and present our affectionate love and respects to Mother, and to Elder Abiather & sister Ruth — and to all the Elders, Deacons, brethren and sisters as far as convenient and expedient. We earnestly crave a place in the hearts of God's people, and that they would still and always remember and feel for us, as members of their own body. Farewell.

Your friends at P. H—H.

From E. John Feby. 1814.

The Elders in the first family

Eldress Lucy, Hopewell & Anna, desire to send their love & respects particularly to the Elder Sister Rachel and those in the same lot with her — they think if the Elder Sister knew how poor & needy they often & commonly felt, she could hardly forbear sending them as much as one or two lines as often as once in 5 or 6 years. Tho' they acknowledge they get some part of what is sent to us all ——— we forgot to mention that it was a general time of health at Gasper, a few weeks ago — but the Measles had just begun their invasion there.

About four weeks ago we heard from Union-Village. the Elders and all were in health. But one James Bedle with some others that had left the society there, had raised a Mob in order to take away said James's wife & children — the doors of the first family's house were forced — some blows struck — some blood shed, but no lives lost nor as we understood materily injured — We need not state perticulars, as probably you have received them from there before now. Whether it be most wisdom for believers to try to hold such Minors or let them fight their own battles even where the law would justify it, is not for us to decide; but we have our own opinion — circumstances it is true alter cases.

Pleasant Hill Mercer C. Ky Feb. 22d 1816.

Much beloved & respected Elders

after so long a time we take the pen to return our kind thanks for your loving & kind letter of Aprile 10. 1815 which we received on the 16. of May following, in the same packet with a most lovely epistle from our precious Mother and those with her, together with two other letters from our good friends, making in all a very rich & bountiful gift from Zion. Like all others of human kind we love very much to be some times notised & caressed by friends: but above all it is a peculiar comfort to feel that we are remembered & cared for by our good Parents, Elders & friends in the gospel, on whose union our spiritual strength & blessing so much depends.

The Elder sister's statement in the fore part of your letter, that if Lucy had the same previlege that some others have of being with Mother, she could not be a Mother herself, is acknowledged by her to be good Logic or sound reasoning. And she returns her kind thanks to the Elder sister for the kind notice & love manifest in those few lines. But still Lucy thinks that to be called Mother cannot supply every want or satisfy every innocent desire, that mearly a name or title can afford very little real support, and therefore hopes the Elder Sister will not slack her feelings of charity & kind notise towards her any the more for her being called a Mother. Lucy thinks she is perfectly correct in these statements; for altho' she will not deny but that she may be in possession of somthing more belonging to the lot of a Mother than barely the name, yet she thinks that that somthing more cannot be supported & kept without maintaining & feeling a just union & relation to her Elders that are before her. This, she thinks the Elder Sister will acknowledge to be almost as good logic as her own. The Elder Sister writes that if She had known of Lucy's situation the fall before last she should have felt very uneasy and prayed for her earnestly. Lucy thinks if the Elder Sister had known her situation last Spring she would have felt still more for her, as she was brought much lower in the Spring than in the fall, the particulars of which she cannot conveniently relate at this time. She has since recovered beyond all expectation.

70 The next subject of the Elders letter, in course, is respecting W. Hiram B. and his little son, informing that they were doing well which we were much pleased to hear and shall always take pleasure in hearing the same of them.

We think our friends in the East have made a very bold stand against the powers of this world with respect to wars & blood-shed. And as we conceive it is a just & reasonable one, we wish them good success: and shall be ready to follow the example as soon as the way shall seem sufficiently paved. We received, last summer, from Union village. the Declaration of the church at N. Lebanon & Watervliet ~~in a pamphlet~~ on that subject, in a pamphlet printed in Albany. whic is very agreeable to our faith. We received no information as to the manner in whi the pamphlets were sent from the East, nor by whom; but as we suppose likely they were sent by the chh. we return our thanks to the same for the same.

It is likely the Elders have heard before now, that the believers in this State are released from paying Muster fines by law. But they are not exempted from other Military duties in time of actual war. Those at Pleasant-Hill have already paid better than 700 dollars in taxes levied in consequence of the war & for substitutes and have still more to pay. We should be glad to hear as soon as convenient, how it has gone or is likely to go with the believers in the East, as to fines &c on account of the war.

Perhaps the Elders have been expecting to here somthing by this time or before, concerning our intended publication. But we can give no very satisfactory account of its fowardness; the printing is not yet commenced. The subject on Decrees proposed by Br. Calvin, which, with its natural branches & necessary connections is very lengthy has so swelled the work that the printing cannot be got done upon the plan we at first intended, which was to endeavour to get the printers to undertake it for the proffits they would make in the sale of the books, reserving to ourselves only a few coppies for the use of believers; which is a method frequently practised in tight jobs. But printers are fearful of undertaking so heavy a work (500. octavo pages) upon uncertainties; and the present circumstances of the believers at P.H. being such as not to justify the laying out of so much mony without some assurance of its being refunded, it has been concluded to publish by subscription. A considerable number of Manifesto papers were circulated some time back in different parts of the country, stating the nature of the work, the size of the book, the quality of paper & type, &c. and informing that the printing will commence when a sufficient encouragement is found. Those who hold the papers are directe to make returns of the number of subscribers by the middle of next month. We have reason to believe that some hundreds are already obtained, as we know of 60 or 70 to only two of those papers; and the number of papers circulated is 80 or 90.

We had thought of writing a letter to Br. Eliab and another to Br. Calvin Green but have concluded to defer them for the present. If nothing takes place to prevent it is likely they may arrive by the last of May or first of June. If there is a convenient opportunity, the Elder Brother, - Seth Wells, may be informed that his fruitful & pleasing letter of Feb. 25. 1815. was received here the 25. of March following; and that we intend sending another letter to Watervliet before very long perhaps at the time we write to Br. Eliab.

We shall expect a letter from the Elders or from some of our good friends some time in the spring; and shall look some to be visited from the East the coming season, as it is a long time since any have been out from there. But be that as it may we hope & trust not to be forgotten.

Our kind friends will remember that we are away here in Kentucky surrounded on every side with multitudes of black Negroes with their wicked Masters, the greater part of whom appear to have no more feeling for any thing pertaining to the gospel than the brute beasts. We can assure them that was it not for the sake of a few who are willing to be saved, we would not be willing to live here for all Kentucky. But for the gospel's sake and rather than be disobedient we could go to Lapland, or to the remotest bounds of the Earth. —— We are all in tollerable health – nothing very extraordinary has taken place here lately – for a more particular account of some things we must refer the Elders to the letter sent to the Ministry.

We close with our unfeigned love to the Elder Brother & Brother Rufus and the Elder Sister & Sister Olive, and to all the family and as many more of our friends as the Elders think proper. Farewell.

72 From your brethren & Sisters at Pleasant Hill

I had like to have forgot to inform ~~that~~ the Elders that the word sent to us a good while ago recommending to us, to write on letter paper instead of common coarse paper was well received and not misunderstood. The postage of our last packet was paid for a particular reason which I have not time to explain — The Postmaster here I believe has paid or agreed to pay dow the money

For the Elders in the first family

From E. John, Feb. 22d. 1816.

Pleasant Hill Mercer C. Ky Sept.r 14th 1817.

Much beloved & respected Elder Sister — for a long time I have had a feeling to write a little to my good friends at N. L. I at first thought of directing a little letter to my precious good Mother, but fearing it would be taking too much liberty I afterwards concluded to write to my good Elder Sister.

The information sent already respecting my affliction in the spring renders it needleſs to say a great deal about that at this time. My sufferings were, indeed, greater than I can expreſs both of body & mind. It seemed many times as if death & the grave had me irrecoverably in their grip. — O Elder Sister you never can know my feelings unleſs you shall have experienced the same. — When I could sense nothing but pain & diſtreſs and appear'd to be debar'd from all comfort either in heaven or upon earth, when I felt as though the whole horizon of my soul & mind was cover'd with an impenetrable cloud, as though I was forsaken of God, angels & saints, infested with nothing but worms within & Devils without and ready to cry out, My God, my God, why hast thou forsaken me, when the shades of death appeard so wide spread as to extend quite beyond my sight, and I felt that I must inevitably sink without some further aid than could be derived from medicine or any temporal thing, Then I excerted the last speck of remaining strength & labour'd & strove hard for aſsistance, then I turned my face towards Zion & remembred my kind friends there, then would I have given worlds if I had them, to have been with my dear Mother but one half hour — It seemed to me some part of the time as thou I was labouring under somthing that was cruel — somthing that was strange & unaccountable, as though I had more than my part of sufferings, & more than I could bear.

Well, Elder Sister, perhaps I have gone far enough in this strain; what signifies it to be always telling of diſtreſs? There will doubtleſs be diſtreſs enough without trying to make more of what comes than is really neceſsary. I want to say a little concerning comfort. When I had labour'd & wrestled & prayed & wept for some time, & time after time in my affliction as above, by & by, along comes kind Mother who never forgets her children, to see what was the matter with poor Lucy. Twice in a particular manner, she not only came to me, but fed me with good things. One of the times my body was asleep but my spirit awake. I cannot expreſs the

the charity I felt in her. With tears on her cheeks she took me in her arms, and said to me, "You have passed through a great deal of sufferings since you came to this country." I answered "Yea Mother, I have." And when I had said this I felt no occasion to say another word, for I thought I could sense that she felt & knew all about my case better than I could tell her. I immedialely awoke in tears of Joy and felt as well satisfied as if I had conversed with Mother for hours. The other time I was awake, & I never in my life realized Mother's presence more perceptably than I felt her spirit all round me & over me, and I felt greatly strengthend & refreshed, soul & body. So you see Elder Sister, I can have some little visits with Mother as well as you. But if I could once more have the previlege of seeing my kind parent, Elders & friends in the east face to face I cannot tell how I should behave myself, I should be so glad. When Mother came to see me in my sickness, ~~I canno~~ my feelings of thankfulness for a Mother and for that spiritual union & relation which belongs to God's family were more than I can express. The comforts & benefits of that relation did never yet fail me in times of real necessaty and I am confident they never will if I am faithful. Be so kind Elder Sister as to tell our precious Mother that I am determined to be her good obedient child so long as the heavens shall endure.

I would not be understood by any thing I have said above, as meaning that I felt destitute, of friends here in the time of my sickness, for that was far from being the case. My companions were all exceedingly kind. They felt a great deal for me and afforded me all the assistance in their power, sparing no pains by day or by night. I felt that my previlege was very great in having so many good friends about me in a time of such need. The young believers also could not possibly have been more kind than they were. They felt a great trial in my being so sick so long; but they expressed afterwards that they felt as though it had done them good; they thought they were the better able to sense & to prize their previlege in the gospel.

Perhaps my friends would like to hear how I am geting along as to health at present. After I began to get better, I continued so to do for a considerable time, but at length came to a stand; and afterwards I appear'd to lose ground. It is found that by the worms & the medicine used to destroy them my constitution is greatly racked to peices. I have lately seen a very skillful Indian Doctor who has ordered some things that appear to have a good affect. For the last two weeks I have rather mended a little. He pronounces my leading complaint at present to be a universal Dropsy in the blood. He is accounted particularly skillful in that complaint; he is also skillful in consumptions & in Cancers &c. Most commonly he has from 20 to 100 patients on hand at a time, many of them such as have been given over by the other Doctors. Consequently he has many of the most desperate cases & performs wonderful cures.

I expected to have taken a journey to N. L. this fall, but I find myself rather too weak to perform it with safty. Besides, I am takeing the Indian's medicine, the good effects of which might thereby be defeated. I am in hopes to be able to go before many months. A part of us still expect to go this fall. — Elderess Hopewell appears to be recovering her health tollerably well. The rest have their health about as usual. & it is a general time of health in the society. Nothing extraordinary has occured here since we wrote last. We have lately heard from all the other places of believers in this country that it was a time of health with all.

As there has lately been considerable written regarding the temporal conserns of the Society on the brethren's part, & nothing said about the sisters, I intended when I began this letter to have given the Elder Sister some satisfactory information of how they are geting along in their line. But as the room on my paper grows short, my account must also be short, & a considerable part expressed only in general terms.

We think, considering all things, they have got along very well. When we first moved here the believers were generally as a people quite poor and destitute as to such things as beds, beding, wearing clothes &c. but they have found a great increase & are quite deasently & comfortably off for all such things to what they were. They have got to be good cooks, good spinners & weavers &c. they spin & weave a great deal of cloth in a year and it is generally well made. They have also gained a great deal in the gift of saving & prudence, & in knowing how to turn their strength & labour to advantage. Besides their usual domestic business, commonly done by sisters, they have, for a number of years past, supplied themselves with all their kitchen furniture; or the brethren in some of the families, did a part towards stocking the kitchens at first, & the sisters have kept it up. They

They have also purchased all the Tea, Coffy, Pepper, spice, Ginger & the like keeping constantly a full & rich supply; as likewise all their Muslins for caps, handkerchiefs, collars &c as well as their pins, kneedles & other small articles.

If the Elder sister wishes to know what method they have taken to do this, I will tell her. We discovered that although the people were poor in almost every thing else, yet they were rich in one respect, they had a plenty of rags. Almost every private family, when gathered in, had a great store of these: and we found also that rag-carpeting bore a good price in this country. We concluded that the best polisy of every people was to shape their economy

From Elder Peter, Sept. 14. 1817.

For the Elder Sister Rachel.

to their circumstances. So, at it they went to cuting, sewing & weaving rags. They have made a great part of the warp for their carpets of swingletow – some few have been warped with woolen yarn, & a very few have been made wholy of that article; and in such cases they first purchased their own wool. They have al made a little of other kinds of cloth for saile. But their main trade has been in rag carpets, & this branch they still carry on to a great extent, & still fin it very proffitable. Their earnings in this way has amounted to between one & two thousand Dollars a year on an everage from the time they began, whic which was about 5 years ago. Last year it come to a considerable over two thousand; and the present year it will, probably reach to three. — The number of sisters is but a little over the number of brethren at present; but they felt willing to bear the above burden while the brethren have so many expensive buildings & other things on hand. The sisters also purchase all their cotton yarn from the Factories for the use of the society, the Trustees advancing only what would bring the raw cotton before it is spun. Joseph Runyon is appointed to do all their tradeing for them; he is gifted in such business and has hitherto had good success & prosperity in it. — They have learnt to comb & spin worsted right well & make very considerable of it. The brethren have done the most of the combing this season. The sisters do all their own weaving as yet: they have a tape loom & weave their own tape, and they make it right nice. Their tape weaver is little Sally Rice. Perhaps Brother Eleab may remember a little red headed girl, somewhat larger than a Monkey. She has grown but a little since, and perhaps will never be larger than she is. But she is as pretty as she is little, both in her person & behaviour — every body loves Sally.

There are several among the sisters that are skillful in cuting and making garments. If we had the Elder sister's cap pattern here we would see what a nice pretty cap they would make her; but we know not how to get at it. We have often felt desireous to send some little presents to our good friends in the East, but have lacked oppertunity. We kept a nice piece of red flannel on hand of our own spining for more than two years with an intention of sending it to Mother, but failed of a chance. It was spun at four runs to the pound & was softer than any imported. When we heard of Mother's poor lame arm we wished very much that she had it, as we thought it would be comfortable for her to ware.

The believers here have not advanced very far in the business of making cheese, they make, however, a tollerable supply in each family every year; a part of them are very fond of cheese, but another part are more fond of milk & butter. Last year they kept an account of the butter they made in the first family which amounted to sixteen hundred & nineteen pounds.

74 We have felt some at a loss as to the most proper colour for meting gowns. Some time last year we heard that the Nutgall was not liked at U. V. — that they expected to make no more of it but intended to adopt some other colour. Afterwards, in the fall we wrote a letter to Mother Ruth & the Elder sisters there, requesting some information on the subject; but we have never received any answer,

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perhaps because they had not been able to come to any settled conclusion in their own minds as to what they would do, or what colour they they would make use of. We have never made a great deal of Nutgall here untill last spring: the sisters then undertook with it pretty largely, but had not very good success, a part of it is too striped to look well and they know not how to mend it. There has been some talk of taking the Nutgall all out, and making the gowns & wearing them white untill we knew what colour would be most approved, and then to dye them as near as we could of that colour. And we were the more encouraged to this from having understood that the sisters at N. L. who attend the public meetings dressed in white. We discovered also that the sisters in the society would be fond of white – those of them that have formerly been accustomed to to wearing white cotton habits, think that the labour of keeping them clean would be no very weighty objection. But it was finally concluded to let the cloth lay as it was for the present. Perhaps those of us that are to start for U. V. in a few days will find what the feelings are there. We have not heard how Nutgall is liked at N. L. since it has been proved, or whether it is expected to be continued there or not. If the Elder Sister should feel to send a few lines respecting the matter they will be thankfully received – if not we must labour to do the best we can, we desire not to be too burdensom; nor have we written these things from any very urgent uneasiness about the matter; but as I was writing a letter to the Elder sister it seemed a convenient time to drop a few words respecting it. – Nutgall is not so very well liked here on account of its fading in places & turning spotted especially with such as labour & sweat a great deal in meeting, as sweat takes the colour out. But if it is thought best for us to continue it, we feel entirely free & willing to continue it. – But I think it time to stop; I have already written considerable more about temporal things than I expected to when I commenced that part of my letter. When I begin a piece of writing I seldom know where I shall end, or what I shall say before I get through.

I cannot close without expressing something of the obligations I feel under to my precious Mother, & kind Elders & friends at N. L. for that gift of Sympathy, kindness & charity they exercised towards me at the time of my sickness in the spring. Nothing ever felt more precious to me, & I believe I shall never forget it in time nor eternity; and I beg them accept my sincere thanks for it, and my earnest desires that they will still remember & feel for me in the same good spirit. We all unite in the same desires and in sending our most hearty love to the Elder sister and desiring her to give it to the ministry, also to the Elder Brother and all your companions and to all our Elders brethren & sisters far & near as it may seem convenient

Lucy –

P. Hill Mercer County Kentucky July 3d. 1817: ——

Dearly beloved & much respected Ministry & Elders— Your very kind and comforting epistle of June 1st in answer to our letter of April 20th was received last evening: When it was brought to the meeting house, John & Lucy, Saml. & Anna & Comstock were all at the table eating— we very soon retired to another room where we all sat down and enjoyed a feast infinitely richer & sweeter to our tast than any earthly food could be.— Hopewell being sick and some of the young sisters busy with her she could not conveniently hear it at the same time; but it was read to her afterwards; and we all feel as though we could never be thankful enough for the goodneſs & charity of God in his people towards us. But according to our measure, we can say, it is with feelings of sincere gratitude that we notice your prayrs to God for us, your tears of love and your kind salutations & friendly information contained in your letter;

Mother Lucy remained in the same dangerous situation as stated in our letter of April, for about five weeks after that letter was written. Since that she has been slowly on the mend. She rides out often in the waggon— has been down to meeting two or three times and frequently visits the families nighest to the meeting house. Her recovery thus far has been contrary to the expectations of many but to the joy of all. John Dunlavy says he never knew a person to recover from so low a state before.— The fever & weakneſs at the stomach & breast with which she has been afflicted for some years past, are not yet all gone and she is also troubled with the same bloating at times, which is thought to proceed mainly from weakneſs. But she gains some on those complaints, and it is thought there is some ground to hope that she may yet be more healthy than she has been for many years.— Eldreſs Hopewell began about 6 weeks ago to get better quite fast for a while, but she soon got a feeling to go through a severe course of medicine, in order, more effectually, to destroy a bad umour out of her blood: it is the same umour she was troubled with before she came to this country: she has not had sore eyes since, but the umour has inclined to gather to her side & breast. This course of doctering has kept her quite low, and a part of the time dangerous. But since she has lately left doctering she begins to get better again. ——— Our kind Mother & friends

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will perceive how much our order & gift in the meeting house has been crowded upon, when they are informed that M. Lucy was obliged to have watches with her continually day & night without the least intermission for the space of eight weeks, beginning the 18th of April & ending the 6th of June, and that nearly the whole of that time E's Hopewell had watches as continually in another room. — It frequently required three or four person with M. L. at a time to do what appeared really necessary to keep her alive from one hour to another — Some times we were called up in the night, her attendants fearing she would continue but a short time. once or twice she was entirely gone to appearance for a little while; & when she came too it was with extreem struggling & distress. We shall endeavour to give a more particuler discription of her sickness and it various opperations & change in a letter to the Nources at N. L. which may be looked for in about a month from this time. — The rest of us are in tollerable health at present; and it is a pretty general time of heal in the Society — Some few are at this time labouring under the fev the pleuse & the meazles; but we know of none that appear very dangerous. — It was a time of health at West Union the 4. of May, at Union Village the 23d of June and at South Union the same day, June 23d. — We have heard of no deaths at those places lately, nor any other extraordinary occurrence.

In our letter of April we stated that 20 grown people or upwards had opened their minds at this place within about a year — 6 adult persons have confessed their sins since. — The greater part of those that come in, bid fair to endure to the end and be saved, but some endure no longer than till they begin to feel the pain of the cross to the carnal mind, or discover the sacrifice they must make to be Christ's disciples. —— We think of making a visit to Union Village in the fall, if M. Lucy is able to go. It is now three years since any of us have been from home.

In the letter of April 22. 1816. from the Ministry & church, the Elders mentioned that they would like to receive some information respecting the outward concerns of the believers at P. H. and we must try to give some account. But we must stop a little first to make the confess, that one reason of our not answering the above said letter sooner was, that we did not like to write again untill we could say the Society was fairly out of debt to the world. But we cannot have that pleasure at present; for they are not out, and we begin to grow very jealous they never will be so long as they continue to go into debt as fast as they get out. What they owe to the people of the world at this time amounts to a little upwards of four thousand dollars; and what they have oweing to them from the world amounts to about six thousand dollars, which is considerd sure mony; or the Trustees have two thousand now in their hands, having lately received it, and four thousand is yet to come. One great cause of the society being so long in debt is that their landed property has lain very scattering, and when they have sold any of their out lands they have commonly had to wait for the pay to be made in several yearly payments and that has made it necessary when they have purchased land at home to make their contracts in the same manner. They have not yet sold quite all their out lands, nor received all the pay for what they have sold. What the Trustees have oweing to them, becomes due some faster than what they owe to others. The brethren have never laid out large in the farming way, but carry on a large stroke of Mechanical business. They would have paid more attention to farming had their land been more level and not so rolling & washy. They have about eight hundred acres of cleared and under tollerable good improvement; and they raise nearly a supply of small grain every year, and some corn. Their wheat is commonly pretty good. Their crops of wheat this year are as good or better than ever was known before in Ky. In some parts of the state, the Hessian fly has damaged some fields and destroyed others, especially such as was sown on corn ground. The society has also a considerable quantity of mowing and pretty plenty of pasturage. The mowing is tollerable good in good seasons – it is very heavy this year. The land at P. H. is very favorable for pastures, particularly with respect to water – there is not less than 15 small but never failing springs which are so scattered & situated that no pasture need ever be destitute of a full supply of water for the stock. — As to fruit they have that article mostly to buy. Their orchards contain between one & two thousand apple trees old and young. There is also about two hundred cherry trees – not quite a hundred pair trees and some peaches & plumbs. – Cherries succeed far better here than at N. L. – apples also considerably better – peaches not as well. Peaches are extreemly apt to be wormy – but we seldom ever saw such a thing as a wormy apple in this state – I believe a man might commonly search for weeks together for an apple with a worm in it and not find one.

As for Mechanical branches in the society – they have two grist-mills with two run of stone each – one saw mill – one Clothier's works – one oil mill – one Carding Machine for wool – 6 Blacksmiths – 2 Tanners – 2 waggon makers – 2 Wheelrights – 2 saddlers – about 10 Shoemakers – 2 Ferry men, & when the water is high, three – 2 Halfbushel makers, – 2 Reed makers – 4 Coopers – 8 or 10 Masons, Carpenters & joiners who work mostly on buildings – and 1 hand makes it his business to make large wooden screws for cider presses, tobacco presses &c. — One of the grist mills stands on Kentucky river a little below the ferry – It is an old shackling frame 6 story high next to the water but on the backside the roof reaches to the rock, or rather the rock to the roof. it has two run of stones, but being undershot it can opperate only when the water is low. — The other stands on Shawnee run about half a mile from the meeting house and built last season. This mill, if I recollect right, is 36 feet by 50 – it stands in the bank and shows on one side 3 story upright and the other side only two – the chamber being large & well lighted and fixed off serves as a fourth story – it will always go when the water is too high for the one on the river – it has two run of stones+ and a set of elevators and other

+ a 3d run as to [illegible]

conveniencies for cooling & packing of flour for exportation — When the wheat is put into a large granery in the lower story it is taken thence by the ellevators and is screened, fand, ground, cooled, bolted and deposited in a large chest in the story below the bolts; all by water without a hand touching it. — This mill is calutated to go by steam when there is not water, but the engines are not yet procured. — Grist mills are very proffitable here as there is never any want for custom; the Merchants are always wanting more flour than they can get ground — we have never seen the time since we lived at P. H. but flour was ready sail — if the brethren had five hundred thousand barrels they would find market for the whole in a short time — they manufactured flour last ~~fall~~ winter for the Merchants to the value of seven thousand dollars, as flour went here — they baught the wheat themselves, but the Merchants that were to receive the flour advanced the greater part of the mony — it would be still more proffitable to purchase the wheat themselves independant of the Merchants and then sell the flour. — The making of linseed oil and carding wool are both proffitable branches but not so proffitable as they will be when the Machines are fixed to go by water — at present they are caried by horses. There is also a considerable income from the ferry & ware houses — some other branches are proffitable, the half bushels sell for a dollar a piece, and they could sell more than they can make — Tanning would be very proffitable if properly promoted which it is not as yet. — The coopering is the more proffitable for their having a plenty of Red Ceder on their own — sufficient to keep four hands busily imployed in working it for many years and it is thought there never will be any lack of Market for the work. — This Ceder stands on the bank of Shawnee run, begining about a mile from the meeting house, and runing thence in a narrow strip for a mile & a half in length or more, and generally stands very thick — A great deal of it would make very nice framing timber for buildings if it was not too precious — We think the believers here, if they are but midling prudent, need never want for fence posts and such like for five hundred years to come. — But before our paper is all cover'd we must say a little about buildings — The society have not yet finished but 12 durable buildings (unless we count some that are too small to enumerate) five of those 12 are of stone, 1 of brick and 6 are frames. The rest are mainly of hew'd logs — as many as eight of the hew'd log buildings are two story upright with stone chimneys and shingle roofs. — Three other buildings are on hand — one of them a large brick house the other two are frames and not so large ——— I had like to forgot to give a statement of the live stock belonging to the Society, which consists of 40 head of horses old & young — 240 horn cattle — 800 sheep and hogs a plenty — among the horn cattle there are 30 working oxen and a hundred milk cows. — Thus, beloved, we have given a rough sketch of some things here; and its being the first draft and scratched over in haste must excuse its blunders. —— We are sorry the Elders have been at the trouble throug our means, of sending pamphlets this spring, as the ones ~~that~~ were sent last year arrived the week before last — the others are not yet come and perhaps they may also be a year on the ~~rode~~ road. The Post riders on horses are not obliged to forward such prints untill they find it convenient. — Our book-printing will probably not commence before the last of August or begining of September

We must now close with our infeigned love to our precious Mother and our kind Elder Miathar & Sister Ruth, and to all our good friends, the Elders, Deacons, brethren & sisters in the Chh. & Society. — We pray always to be remembred — Farewell — From the Ministry at P. H

For the Ministry — N.

Pleasant Hill. Apriel the 7th 1818

Beloved and much respected Brother Rufus. Bishop

I gladly imbrace this good oppertunity, to inform thee, that I am alive, and am in ameasure comfortable; and am far from forgiting thee. it is a long time Since I have writen enny thing to thee; or thee to me in porticular, though I have had my portion with the rest, of the rich blessings, Sent to us in thy letters. but I feel myself indebted to thee. when ever I contemplate upon the past priveledge's we have injoy'd together for many years; in which time, thou didst always manifest a very tender brotherly Sympathetic feeling towards me on all Occasions. I often consider these things with feelings of gratitude.

Our Blessed Mother has Sent a request, for Father John, and Elder Comstock to come and See her, and whether they ever will return back again, I know not. but this I am confident of, that Mother will know what is best for them, and for us, and will do right in all things, and will take care of all her Children both at home, and abroad.

I expect that Father John and Elder Comstock will inform you, of all matters here, that you would wish to know about.

Brother Rufus I have had Some feeling, for three, or four years to Send thee, a map of this place, thinking it might be Some Satisfaction to thee and perhaps to others, to See the order of the place, and the number of buildings, with their Size, drawn upon paper. and also what ever addition of buildings might be here after, it might be known where they Stand, by information given in letters. but have had no convenient oppertunity to Send one untill now. I have now got one drawn, by one of the young Brethren, vz Tyler Baldwin. if you are at enny loss in understanding enny part of it, I expect that Father John can tell you all about it.

I remember that Brother Samuel Johnson. requested me to Send one before I came to this country, and I Should be glad, he might See it.

So kind Brother be So good as to receive my best love and rememberance to thy self, and impart freely of the Same, to my good Elder Brother, and Elder Sister, and to Sister Olive, and also to all my good Brethren and Sisters. as far as you feel a gift. - So I cloze earnestly. and Sincerely. desireing the rememberance and prayrs of all my Elders Brethren. and Sisters. farewell

from Samuel

P.S I inclous with in this paper, a little Hymn for the Elder Brother, it was compous'd, by one of the youn Brethren, vz James Voris. he is but a youth. I think; when the Elder Brother considers it to be the first that he ever compous'd he will like it. ——

Mother Lucy. and Eldress Anna, and Eldress Hopewell. Send their love and rememberance to our good Elders Brethren and Sisters, desireing to be remembered in love by them ——

To
Rufus Bishop

From Saml. Turner Apl. 7.
1818.

Pleasant Hill October th 24 - 1819

Beloved & very much respected Elder Sister

I feel thankfull for the previledge of writing at this time - yea I gladly imbrace it; to make some returns to my good Elder Sister & all my near & dear frinds in Zion - for all the precious treasures of love & union Sympathetic feelings; together with the very pleasing presents, all which I received as real tokens of Mothers pure love & Charity that dwells in her children - that never has failed, but ever has ben Bountifully bestowede on us; for all which I return my dutiful thanks; & I pray I may walk worthy of such great notice —— it feels like a long time since we have wrote; or received any thing from our Good Frinds; — Elder Sister may think Strange that we have not wrote before now — we think we can excuse our Selves some - of which I Shall Speak more particular hereafter — For it was not for want of love & union, or thankfull feelings — For it broke my heart when I receiv'd your comforting letter; I thought to my Self how precious it is to have a frind - & I truly feel E Sister to be my frind - & if ever any poor creature was needy of a frind, at that time I was; O; bare with me while I tell you my feeling a little further - I was not able to read your letter loud for a long time; it was so richly filled with consolation & Charity, that my heart overflow'd with sorrow & thankfulness under a Sence of the greatness of my previledge; of receiving the treasures of the Gospel from our ever blessed Mother & kind Elders - O; Elder Sister how exactly you painted out my feelings; when you spoke of Steping over here & bringing my lovely Mother & let me suck as much as I could, & that not any thing would Satisfy a hungry Child that had ben long Seperated from its Mother but to get at the Breast & suck as much as it can hold, & then it would be Satisfied untill it got hungry again & if you would bring Mother to me I Should see her Shortly; ; what Charity I felt in this. language fails me to express my feelings - but I cannot refrain telling thee it brought Mother very near; & I Sucked heartily & was very much comforted - but I feel very hungary at this time; & I think if I could get one little cake from Elder Sister it would do me a heap of good this must Suffice for this Subject; i love my Beautiful Mother, i know i love my pretty Mother, o how i love Mother

I must make a little apology to good Sister Olive when we was putting up our little presents I ment to had a nice pretty present to send to her; but through the throng of our little affairs it was missed - & it looked like neglect or disrespect; it was not that, for I always did love & respect Good Sister Olive - when I recollected it; they was gone & I was sorry

Elder Sister I have received from a great many of my Good Sisters many precious lines & none so small but what I keep very choice; & read them over & over

Good E Sister Mary wrote a pretty friendly letter to me in which She observed; was She placed at so great a distance in body; from our precious Mother She would be glad to receive a line from one of the least of Mothers children - this we know is the case with us, & we are glad of every crumb we can get

Sister Jane desired to know how I received her letter — it truly was a comfort to me to feel her increase in the Gospel — & her zeal to persevere in the work of Salvation — Be So kind as to tell Jane I desire She would improve her great & precious previlege, She cannot tell how She would feel if She was deprivied of it — & I was much pleased with her letter — it contained a great deel of information & precious Love; & was much liked by all — it is not posible for me to write my feelings neither to tell you how many tears fell from my eyes when reading your very feeling letters

We must beg E Sister to be So kind, as to tell Good Elder Brother we thank him kindly for the precious Gift he Sent us; we esteem it far more precious then Silver or Gold

Be So kind as to tell our Good Brother Mc I thank him kindly for the pretty little Hymn he Sent me; the Believers like it, & are much pleased with all the little Songs & Verses that comes from N L they do not ware them out as comon things; but keep them for their most precious Songs

I kindly thank E Sister for her pretty presents, I had my Shoes made up & they fited me very well, & I am much pleased with the new manner; I thought the Cloth was the most butifull ever I had Seen; —

I kindly thank Sister Olive for all her pretty tokens of Love & remembrance

Now I Shall Speak a little about our not writing — it feels great to us, to write to those that has So much greater measour of Mothers meek & pure Spirit then we — have — we are lacking of ability talents & even language — to communicate that Small measure we feel; that would be Suitable & exceptable to you — For all our lacks we beg Charity —— We had got an understanding it was not felt for us to write much to N L — & we felt Some fears of geting out of our Order; & So bring a burden. — & we had fears we never Should receive much more from there — but be that as it may; we Shall labour to be reconsiled to the Gift of God; but the thoughts of never receiving any more from our good Old Frinds felt heavy, where we was brought up under Fathers & Mothers Ministrytion, not any thing feels So neer to us as that — yet we always feel thankfull to hear from all our Beloved Frinds in all parts of the East — but we Should be exceding glad to receive a few lines from Zion, our good Old habitation We would not wish to press beyond the Gift that may be felt — yet it is not a very uncommon thing for a Child when hungary to ask its Parent for a cake — now we have used a little freedome we hope it will not bring any burden — we know we are poor unskilfull Children

When we was at U Vo Father D come into the Room & Spoke, you write letters Home now & then; do you not; I answered nay we have not wrote any thing Since the Brethren returned from there — Father D Said; O; you Should write, they will be glad to hear from you — & when you get home & find how things are; you must write — this brought a Spring of Joy to us — & we gladly improved our liberty

Now my good E Sister, I begin to think you will be weary of my lengthey letter — but I must beg your patience while I tell you a little about our Visit at U V° — although E Samuel has wrote more particular then I Shal — yet I cannot refrain, I must tell you — we was received very kindly by all the Ministry — with open hearts & great kindness they made us welcome — & we had a very Satisfying Visit; Mother R was very kind & Motherly in all her conversation — Mother Said if there was any temporal thing that we Stood in need of be free & let our wants be known — I told Mother there was not any thing that we needed — Mother Said that was the Old home, where we all once lived together & we must be free — I told Mother I felt free, but I had no demand nor never had on — that account — but if we was needy I could freely let it be known — Mother & E Rachel — went with us to their Shop; Cheese R; Bee R; & Kitchen & Showed us all there conviencence — all things appeared prosperous & under a Blessing — I thought Surely it appeared like a land flowing with milk & honey — for I never See So much Cheese & honey in one place in my life — & plenty of excelent Shugar of their own make &c &c and we could rejoice with them in their prosperity — E Solomon & E Rachel was exceding kind they would ben glad to given us a Barrel of Shugar & a pail of honey if we could brought it — Now to Speak of the kindness & freedom of the Believers, it was very great, we do believe they would ben glad to loaded down our Wagon with honey Shugar & dryed peaches & many other valueable things

But kind E Sister I have not told you all yet; I found Some thing more precious then that that was Mothers Spirit & not any thing could ben So great Satisfaction to me one Side of it — in Father D & Mother — I found a greater measure of Mothers pure Sirit — then I ever expected too in this distant Land; F Soul was filled with meekness Love & Charity he was free & inocent as a Child — it felt as though his life was in the Spirit — but it felt to us that Father was finishing his work in this World — in all Mother R conversation She was very free meak & kind full of Charity — they was So little & meak it broke my heart to See & hear them Speak; O; Mothers Spirit is Lovely tis Lovely where ever tis found & we are all thankfull its on this Spot of ground

It was very heavy & Shoking news to us; when we come to hear of the extreem Sufferings our ever Blessed Mother had to endure — we fell on our knees & cryed to God & prayd that he would be mercifull to us poor Children, & continew our precious Mother a little longer in this World yea we washed our faces in tears — how freely we could take her Sufferings or even die — if it would Save her life — but all we can do is to be Mothers obedient Children — E Sister be So kind as to give our best Love & most dutifull thanks to our Lovely Mother — for all her parential care & precious Gifts She has given to us — likewise we return our kindest thanks & love & our to E Abiatha & kind Siste Ruth for all their kind notice & remembrance to us — earnestly desireing to be remembred by them in there prayers to God — now my paper is most done I must close — we all unite & Send our best Love to E Sister we desire you would give it to all our Good Elders Brethren & Sisters, requestin always to be remembred in there Prayers to God

From Lucy

Sisters Anna & Hopewell desire to send there kind thanks love & remembrance to all these good Sisters for all your kind love & remembrance & presents; & how to make compensation for it — we know no other way but to be as good little & obedient as we can - & this we are a laboring for

From Mother Lucy Smith
dated Oct. 26. 1819.
Recd. Nov. 19.

To the Elder Sister Rachel

as to my health I have injoyed better health this Summer past then I have done for a long time

Pleasant Hill October 23^d

Dearly Beloved and much respected Elder Brother

I received the beutiful Anthem, which the Elder Brother sent to me, for which, I return my most dutiful thanks to him. I was exceedingly well pleased with it; it is universily thought by all that have heard it, to excell all the Anthems, that has ever been heard in this country. we have a very beutiful, nice Song, that we Sing it in, composed, principally, by two of the Sisters, vz Caroline Bryant, and Sarah Monfort. there is a number of good Singers here, both among the Brethren, and Sisters; who are gifted in geting new Songs, for labouring, and Hyms, and Anthems; but these two Sisters, seem rather to excell, in geting Anthem Songs. — when we went
[illegible] ly, who went with us, and is a good Singer, learned
e; and it was highly esteemed by the Ministry; and
thren and Sisters, that heard it, and they think it never
ke a very common use of it; but Sing it on more
the first Meeting, on the Sabbath days; this meeting
ut 200 & 50. in number; and commences at 8
half past eleven, there is another Meeting, in which
d some of the Older ones; in this meeting, there is
. — then at 6 Oclock in the after noon, the Older
ng again. — I donot know but the Elders would
ho have the first gift of care, in the different Familys;
st Family, James Gass. Stands first, and Edmond
the Sisters, Caroline Bryant, stands first. (Since
and Ursula Saler with her. — the Elders in the East Family. is Willas Ballance, and William Shields. Permela Burnet, and Jennet Hutton. — In the West Family where the Aged People live; Robert Barnet, and James Voris. Lydia Runyon, and Eunice Roberts, have the care. — In the North East Family. John Dunlavy, and James Congleton; Betsy Moton, Polly Hutton, and Casendane Congleton. — This Family is Set apart for people to go to, for information. — There is also two School Familys; Vestus Bonta, and Betsy Menies has the care of one; and Antony Dunlavy, and Betsy Morening, the care of the other. — there are others, living out about, that are not yet gathered into order. —

O how I love my Mother dear
I can nomore conceal it
I know her living Spirit's here
O how I love to feel it
O Mothers love why O! why O!
How Mothers love refreshes
Ah this is Mothers love I know
O beutious love so precious

O how I love my Mother's love
With beauty tis engraven
Deffusing newness from above
O happy love of heaven
Come Mothers love and fill me up
For I can hold no other
O Mother's love I want a sup
O! dear how I love Mother

Now with these lines, I desire to send my kind thanks to Brother Rufus, for the good letter he Sent me; I reade it over, every once in a while, and

I Send this little Hymn
to my Lovely Mother
if She will be so
kind as to except
of it
from poor little Lucy

Pleasant Hill October 23^{d}

Dearly Beloved and much respected Elder Brother

I received the beutiful Anthem, which the Elder Brother sent to me, for which, I return my most dutiful thanks to him. I was exceedingly well pleased with it; it is universily thought by all that have heard it, to excell all the Anthems, that has ever been heard in this country. we have a very beutiful, nice Song, that we Sing it in, composed, principally, by two of the Sisters, vz Caroline Bryant, and Sarah Monfort. there is a number of good Singers here, both among the Brethren, and Sisters; who are gifted in geting new Songs, for labouring, and Hyms, and Anthems; but these two Sisters, seem rather to excell, in geting Anthem Songs. — when we went to Union Village, James Nely, who went with us, and is a good Singer, learned this Anthem to the Singers there; and it was highly esteemed by the Ministry; and much admired by all the Brethren and Sisters, that heard it, and they think it never will grow old. - we donot make a very common use of it; but Sing it on more peculiar occations, such as in the first Meeting, on the Sabbath days; this meeting is pretty large, containing about 200 & 50. in number; and commences at 8 Oclock in the morning. — at half past eleven, there is another Meeting, in which the young believers attend, and some of the Older ones; in this meeting, there is publick Speaking to the world. — then at 6 Oclock in the after noon, the Older Believers gather and have meeting again. — I donot know but the Elders would like to hear the names of those, who have the first gift of care, in the different Familys; they are as follows; in the First Family, James Gass. Stands first. and Edmond Bryant with him; among the Sisters, Caroline Bryant, stands first. (since Sarah Shields has got so weake.) and Ursula Saler with her; — the Elders in the East Family. is Willas Ballance, and William Shields. Permela Burnet. and Jennet Hutton. — In the West Family where the Aged People live; Robert Barnet, and James Voris. Lydia Runyon, and Eunice Roberts. have the care. — In the North East Family. John Dunlavy, and James Congleton; Betsy Moton, Polly Hutton, and Casendane Congleton. — This Family is set apart for people to go to, for information. — There is also two School Familys; Vestus Bonta, and Betsy Menice has the care of one; and Antony Dunlavy, and Betsy Morening, the care of the other. — there are others, living out about, that are not yet gathered into order. —

Now with these lines, I desire to send my kind thanks to Brother Rufus, for the good letter he sent me; I reade it over, every once in a while, and think a greate deal of it. and also of the Funeral Hymn; the Brethren, got the Song and have improved it; we all esteem it very high.— perhaps B. Rufus, can recollect of folding up a little Anthem, in his letter to me, which was sent me, by Brother Joel, we have got the Song, and have sung it a greate deal, and think much of it; will Br. Rufus, please to return him my kind thank for it.—

Brother Jethro sent me, a Christmas Hymn, and Anthem, we put a Song to it; and Sung it last Christmas, it is very highly esteemed. and I desire to return him, my kind thanks for it.— With this I desire to send my Special love, to my good Elder Brother; and Elder Sister, & to Br. Rufus; & Sr. Olive. and to as many more of my Precious Friends, as they may feel, to remember me to.—

If we ever shoul be so much notised, any more, as to receive a few lines, from our dear friends, in the Church, we shall be very thankful.— from Samuel

From Saml. Y. Oct. 23d 1819.
Recd. Nov. 19.

To the Elder Brother, John

If we shoul be so happily notised. as to have any Letters sent us, we think it would be the Safest. to direct them to Joseph Runyon, as he is in the Office, and is generally known. there was a letter sent from Union Village, directed to us and we have never got it.

Pleasant Hill. Kentucky. October 21.th 1819

Dearly Beloved and much respected Elders

Father David has given us a privilege, to write a little to our dear friends in the East; (and that without our request this we consider a peculiar notice; and was it so, that we had abilitys to improve such a privilege, so as to write that which would be agreable to our beloved Elders, or even to satisfy our own feelings, we would do it with comfort and greate delight; but finding ourselves to come short in this respect (as well as many others which might be mentioned) we will proceed on according as we are able. — Mother Lucy, Samuel, and Hopewell. with James Neely, one of the young Brethren, started from Pleasant Hill, for Union Village, August. the 30th and returned home at P. Hill. the 8th of October, having been gone from home, about 40 days. — Father David and Mother Ruth, as also all the Ministry received us with greate tenderness, and loving kindness; and we was made welcom by all the Believers in that place; and we feel ourselves amplely rewarded for all our time spent in going to see them, for we had a very desireable privilege with the Ministry; and an oppertunity to see nearly all the Believers in that place. we should not have tarryed there so long, had it not been that Elderess Pency, was laying, to all appearance very near her End, and for two weaks or more, after we got there, it was not known the day nor hour when She would drop away; so Father felt that it was best for us to stay untill She had finished her work in this world. it was a time of greate sufferings with Father & Mother & those that ware with them, and had been so for a long time past; and it seemed that every feeling person present must feel a measure of the same. — But what gave us far more pain & grief, was; F. David read to us a letter, sent from the Ministry at N. Lebanon; dated August 26th. which gave account of the extreem sufferings. that our dear and most precious Mother, was under; & had been under for a long time. — this letter was read, and heard, in tears of very grief, I believe, by all that ware present. we feel confident that Mother has some little children in the west, who would also very freely die if it could be a means of lengthening her days. — but when we come to hear that there was some increasing hops of Mothers geting up again, we was very glad. —

Brother Comstock received a letter from Hancock, dated September the 2d; that gave account of Mothers being still on the recovery; this news was exceedingly pleasing to us, & lifted our feelings very much; and we have a greate desire to heare from Mother again. — Mother has a greate many little children in the west that feel greately interisted in her life and comfort; not only we who have seen her face in the body, but those also who have received her faith through those messengers whome She hath Sent; these all have their faces set towards Zion; not merely for the loves and fishes, which will perish; but for that living bread whereof if a man eats he Shall never die. — and we do believe that if Mother was to See all her little children, in this country She would love them Some. ——

we must now Speak a little more in relation to our visit, at U. Village. as we have observed before, that it was a time of much tribulation and Sufferings, with the Ministry, and others; it remained So, untill Sister Tency's decease; which was on the 27th of September, about half past 4 Oclock in the morning. — her Funeral was attended the next day, about 9 Oclock; all the Believers had liberty to attend except the children; and there was not less, we Should Suppose, then three hundred people, that attended. — the Meeting was begun with our good old funeral Song, (tho it always feels new) after which, Father addressed the people in a very beutiful and Suitable manner on the occation; then there was a beutiful Hymn Sung which was componsed for that purpose; after this, the corps was borne away to the grave, in a regular decent, & beutiful manner. — now when this Scene was cloused, Father & Mother, felt them selves more at liberty, to attend to matters more immediately relateing to us; in which time, we had free convesation with them, and received much good councel for ourselves, and also for those that we are caulled in relation too. — it feels to us that F. David & Mother Ruth are inriched with a greate measure of that heavenly Spirit of Simplicity, meekness and inocence; in So much that it renders them truly worthey of the imitataon of all the believers in this country. — now after we had been with the Ministry, and had all the privilege that was necessary for us; and had Seen all the believers, and had received our full portion, Father thought we had better return home; So they loaded us up with many presents. beutiful Hyms, and Songs; Blest us, and sent us away. —— we now come to give Some information, concerning things at home; tho there Seems to be nothing Strang or uncommon, to Speake of; yet perhaps, the Elders would be willing to heare a little how we are geting a long; it is a general time of health among the people at this time, with Some few exceptions; Cristiaann South Departed this life, October the 19th. She left the body, in greate peace of mind. — Sarah Shields is very low with the consumption, & is not expected to continue but a Short time; She has had the first gift of care among the Sisters, in the First Family, Since Betsy Bonta's decease; Sarah Monfort has been in rather a weak State of health, ever Since last winter.

and there is others that are feble. in relation to ourselves, we are weller at this time then we have been for a number of years past, takeing us all together.——

The believers appear to be under a good measure of prosperity, and blessing, at this time, in things both Spiritual and temporal; there has been but little ingathering of late; now and then, one gathers into the gospel, and appears promising; others again will come and pretend to want to be Saved, and confess a part of their Sins; but as soon as they begin to feel a little of the cross, they will back out. however, there has not any, that has forsaken the gospel, since about a year ago last Spring, that ever got hold of much union. — the number of Believers in this place, at present. is not far from four hundred & thirty, takeing all together, and the most of these, appear very hopeful; and many of them bid fare to be useful, both to themselves, and to others; either in things Spiritual or temporal.— Now if it will not be too burdensom to the Elders, we will speak a little more perticular, in relation to temporal things; it has been remarkable dry this season, especially the latter part of the Summer, and fall; the brethren have had to go a mild after their water for use; yet we have had abundant crops, of wheat. rye, Oats and Corn; and our flax has turned out well for this country.— the new brick House, which has been on hand, Standing East of the Meting House. is finished, so that the Family mooved into it, the 18th of this Month; the Family is about 90 in number; and the first Family who live opposite to the Meeting House is nearly the same in number. — the Brethren have built a new Barn, last winter and Spring; it is 80 feet by 46. and is well filled with hay and grain. there is Stables under the whole of the Barn, laid of in convenient order; with a hall betwixt each two Stables; and a manger each Side of the halls, so as to be convenient to fling fead. down into the halls, and from thence, into the mangers. this Barn Stands about 25 rods South of the Brick House, with a Small garden betwixt. — the brethren have also made, and burnt, three hundred and Seventy thousand Brick, this Season, with an expectation of puting up a dwelling House. next Season, for the Aged People; the size of the House is not certainly known; but we expect it will be two Storys high, with Six Rooms on each Story; as they have built one at Union Village, of that description, and like it well. ————

So now we must close, by all uniteing together in Sending our unfeigned love and rememberance to our beloved Elders; earnestly desireing of them, to remember us, with our most Sincere love, and thankfulness, to our ever Blessed

Mother; and our beloved Elder Abiather, and Sister Ruth, earnestly desireing the continuance of their Prayrs to God for us. – and the Prayrs of all our good Elders Brethren and Sisters, all of whome we desire to be remembered to in love.

Signed Mothers little children
at Pleasant Hill
and if we are not little, we
are labouring to be so.

From Ministry at Pleasant H.
dated Oct. 21st. 1819.
Recd. Nov. 17

To the Elder Brother
John Farrington

After our letter was chiefly wrote; the Believers, manifested a desire, to all unite together, in Sending their love to the Church; accordingly, when Assembled in the morning Meeting on the Sabbath day, they all kneeled down, and with lifted up hands, while tears was a flowing from their eyes, in abundance, with feelings of gratitude; they desire the Church to accept of their love, and thanks, for that Precious Gospel of Salvation which was Sent to them

Pleasant Hill Kentucky April th7 1820.

Beloved and very much respected Elders

We feel glad and very much pleased that we have one more good opportunity to Send Some Small presants to our — most precious Frinds, as tokens of our Love; and to manifest that we have not forgot the rich treasures of Bleſsings we have So often received from them — but we are Sorry that we are no better prepared to improve our previledge at this time — and the reason that we are So unprepar'd for to improve our previledge is; we had wholely given it out that we Shoud ever have any opportunity, or the previledge to Send any thing more — home to N L. So we was not prepared for the Gift when it come to us — and we was Sorry for it, if we had only known of it Some Sooner we Should ben able to Satisfy'd our feeling much better then we have at this time — but we think we Shall take warning by this, and be better prepared for the futer to improve a previledge when we have it given to us again — We receiv'd a letter from Father David — the third day of March, in which he gave us the previledg of Sending as much to the East as we was able too — but desired us to direct our presants to Hancok, or chiefly So, Said Father for the Church at Hancok has ben very liberal to Send to this Country, and they must be remembred —

Now here come a little croſs to us, for our first object would ben to Sent to our precious good Mother; good Elder Abiather & Sister Ruth — yea and the rest of our good Elders, Brethren and Sisters at N L that we had formally ben brought up with, in the Gospel — but we feel willing to take up our croſs — believeing obedience is better then Sacrefice, and will be more exceptable to our Elders — but after all there Seems to be a deficulty in the way of complying with Fathers request altogether — for the Believers Seing a favourable opportunity, was very anxious to Send Something to L G M — and we could not forbid them, for we thought it was right to Send Some thing on that account whether he ever knew it, or had it — it matters not — the Believers feelings — will be answered — So we Submit it to the Elders to do as they think propper —

but we have advised them to Send Such things as we thought would be —

usefull to others, We concluded to let them Send anough to answer their feelings to J M and to have the things all put up together and marked and directed to the Elders at N L and we have wrote to Father about the matter — and for him to do as he thinks propper with — what is Sent to N L either let it be as it is or direct it to Hancok if he Should feel it to be for the best, and we Shall be reconsiled for we believe that Father Davids desire is to Strengthen the — Union as far as it is in his power

The articles Sent is 13 yards of blue Cloth Suitable for Jackets ten yards of fine flannel we wanted Mother to have as much as She Chose of it — and the rest for the Elders if it was agreeable to there feelings — four yards of course flannel, linning Shirting for one pair of Shirts — Some red Sewing worsted, and Some few yards of worsted fillets, we thought might be exceptable to the Sisters

These presants feel very Small to us, compared with what we have receivd — but we hope to bring forth more fruit then all this Some time or other — or else we Should be discouraged —

So no more at presant — but we always desire to be remembered by our good Frinds, and earnestly crave their Blessing for without it we cannot live

So Farewell our precious frinds

from Mothers poor little needy Children
at Pleasant Hill

N B The Believers have Sent Cotton cloth for J M, a pair of trowses Such as they are a making for there own use — for Meeting — Mother Ruth, Said She thought it was best to make Such for meeting — but we Did not know how you would like it for that use — but we thought it would come to Some use. — one Silk hankerchief Francis Voris Sends as his presant. One buckeye brade for a Hat

From Pleasant-Hill.
April 7th 1820.

To the Elders

at the coming of Elder David to this land, & the brethren Daniel & Solomon 3

To
The Elder Brother in
the first family at
NewLebanon

To my Beloved Elder Ebenezer

Surely hitherto hath the Lord helped — Bleſsed be his holy name — He hath lifted up an ~~horn of~~ everlasting, & long waited for Salvation to the inhabitants of the earth, let all his ſaints praise him.

I have many thoughts to expreſs but my moments are few to write them — Neverthleſs as I know not what may befall me in a little time I feel to receive the present opportunity of writing a few lines — & of such as I have received I will freely give

First of all I feel thankful at all times, & in all places, & in the most straitned ſcenes of tribulation, to God the Father of all mercies, & our Lo Jesus Christ, for the call of the precious Gospel, which hath seperated me from m ſins, & from that bondage of corruption (i.e the flesh) which all the nations & people of the earth are lost in, ſince the day that I became obedient by confeſsing & bringing my deeds to that light which God hath from before the foundation of the world prepared for Salvation to the ends of the earth — let that day b had in everlasting remembrance when first mine eyes were opend to ſee the church of the first born, the new Jerusalem ſent down from God out of heaven — the Mount Zion where God dwells — Yea, the isles shall wait for its law! an

Though wicked men like raging seas, Seem never to be still;
Such things as these my heart with tears, Of gratitude do fill.

And I am thankful also, that the Lord hath called me by his grace to prea the Gospel to the poor lost world — & to bear a living testimony of his goodneſs, n in these latter days — In ſending his Son the ſecond time to make a final an of ſin, & bring in an everlasting Salvation (or righteousneſs) that shall never ag be cut off — — The Ark of his covenant manifested in his temple, In the clouds heaven. In his ſaints — these three are one — His Salvation is placed in Zion In Jerusalem the city of Truth, In the Church of the living God — these three are one — His watchmen stand upon the walls of Zion, even the walls of Salvation — these are flames of fire — The everlasting Gospel, The great & last Trumpet, & the fire — these three are one — Yea, I ſee it, I feel it, & know it; that the fire of the everlasting Gospel — even the fire of the latter days, has begun, & will most certainly burn, consume, & destroy — till the heavens of false christs, & the earth of black abominations shall be diſsolved — thus ſhall the mount of Esau be judged, and the kingdom shall be the Lords.

I felt thankful with all my heart, & my ſoul was exceeding joyfu at the coming of Elder David to this land, & the brethren Daniel & Solomon — I

very feelingly ſay "The Lord hath done all things well" And I could as ſensibly feel
the gift of God in it; as I could feel a staff with my ſensible hands — The temporal
bleſsings also which came with them, came with the hearts of those who ſent them -
I kindly thank the Church for their tenderneſs & care over me as an individual - I estm
it nothing short of a gift from God — The wiſe & bountiful care of the Church, in thing
Spiritual, & temporal, for the increaſe of the Goſpel in this land, I feel thankful for;
& If I am judged faithful & worthy I deſire that it may be received.

The letter which we received the ſame day the brethren came (July 29) - I re
-ceived great ſatisfaction & comfort in every line.

I was glad at the returning of Iſsachar to this country - my brother, my right
hand, my companion & fellow Labourer in the vineyard of the Goſpel - without
him I feel alone, having no one likeminded with me in all things — Rd Mc Nama
& Jn Dunlavy (both Preachers) are the next, & the only ones who stand as immediate
& proſper helps towards the world at this preſent — ~~[illegible]~~

My health & my strength ever ſince I left New Lebanon has been acor
-ding to my day, for which I have great cauſe of thankfulneſs - Yea, thanks be unto
God through the ever bleſsed Redeemer Jesus Christ; for all his unſpeakable gifts man
-ifested in the Goſpel.

I do know that the last Trumpet is now ſounding, which will rend
the heavens, & shake the earth - a work in which the mystery of God will be finishd,
& through which all who are in their graves, whether dead or living, shall come
forth to the reſurrection of life, or to the reſurrection of damnation — But on my
part (speaking after the manner of men) I must ſay that ſo far as I am called to bear
a testimony of God's work to a wicked & an adulterous generation, I do verily feel
the croſs great, & the matter weighty - my heart & fleſh many times groans und
the weight - not that I fear the faces of the great, or the threatnings of the cru
importance of which I say
el; but through a ſence of the testimony, as reſpects the Salvation or damnation
of Souls - & the real neceſsity of standing continually in the gift of God - But I have
one thing to comfort me - by the grace of God I am what I am - & though my
organs are weak & feeble, yet the ſound is ſure & certain - & as far as I know
myself, his grace has not been bestowed on me in vain — I beſeech the goodneſs of
the Lord that I may be led & preſerved in the very gift of God - lest when I have
preached to others I myself should become a castaway.

Though the smallest of the Sons of Jacob, & the least among the thouſands
of Iſrael - yet let me never be forgotten - while I am ſeeking the captives among
the strong, & the lost ones among the cruel - here let wiſdom direct my steps -
righteouſneſs be the girdle of my loins, & faithfulneſs the girdle of my reins -
Let humility & a willingneſs to be abaſed, be the breathings of my Soul, the
guide of my actions, & through my days, the ſeal of my testimony.

While my feet are steping through strait places, & shades of death ſur
-rounded by the wicked, with clubs & stones, concealed knives & pistols & other wea
-pons of bloodshed - Do remember me! — I cannot ſay that I am afraid of

laying down my life for the cause of God, Nay I am not - but I desire
never to fall by the secret intrigue of the wicked before my work is done,
for I believe the Lord hath need of me - the poor lost children of men - the
precious souls of men have need of me, to teach them & their children
what they must do to be saved

In times of danger I have frequently been struck with the promis
of God to Baruch - by the prophet Jeremiah "Seekest thou great things for thy
self? seek them not: for, behold, I will bring evil upon all flesh, saith
the Lord: but thy life will I give unto thee for a prey in all places whither
thou goest." —— And I must further say that house, & home I have none
abiding - scarcely so much as to feel a resting place for the sole of my feet,
I am not dissatisfied with this, but feel in a good measure ~~abandoned~~ to God
to spend & be spent in the cause of the Gospel - And if I esteem not Zion
& her cause more than all things else that can be named under heaven
then let my tongue cleave to the roof of my mouth, & my right hand
forget her cunning - nay, I have turned all my feelings against the who
course of a giddy world, & made a living sacrifice of myself to God once
for all - And, While the witness of Jesus remains in my breast
{I'll hate the old Dragon and the mark of the beast.
I have made an everlasting covenant to be for God, & the Gospel of his
Son Jesus Christ - all other names & treasures I disdain, with all the
feelings of my soul - one side of this I care for nothing, I want nothing
One only thing I desire - One only thing I pray for - That is, that I may
know, & be led, & kept in the very gift of God

In the outward or providential work of God I very sensibly see th
predictions of the Prophets fulfilled in preparing the way of the Lord for the glory
of the latter days - were it not for this, the blood of the present witnesses of Jesus
would have been with that of Antipas long ago - God has raised up Ministers, rea
sonable men to perform his will - Through whom good & wholesome laws are p
-vided, and liberty of conscience which serves to keep the professed followers of the prince of peace from
shedding one another's blood! - Thus if religion be religion, it shall stand on i
own base - And the high way cast up for the ransomed of the Lord to pass over, that
the long promised & peaceable kingdom of Xt may be established - And I see & know
also, as I have long believed; that the great & wonderful work which God has
wrought in the States of Ohio, Kentucky, & Tennessee - was, & is preparatory to
that work which is wrought in the Northern States - A work which will increas
& grow, 'till all the false religion which never saved souls from their sins
neither made them righteous before God, nor just to their fellow men - shall
become black as sackcloth of hair! - A work which will increase till all na
tions are shaken, & the thrones cast down - for I know that now is come Sal

-vation. & strength. & the kingdom of our God, and the power of his Christ — & all nations, & kindreds, & people. & tongues shall ſerve & obey him — and those who will not ſerve him — the time is near — that on them shall be no rain of bleſsings — but fire of curſings. & judgments — & he that is filthy shall be filthy still — And it does feel to me that there will be no ceaſation of the preſent work of God till all theſe things are accomplished — But O the day! the dreadful day which I ſee — of terror to the wicked, to thoſe who will live in their lusts — But a day of glory to the righteous, to those who are redeemed from among men by the blood of Christ — That is, by living his life.

My heart rejoices, & my tongue is glad, that mine are brought to ſee this day of Salvation — & of marvelous works & wonders — here in theſe ends of the earth — It is a great ſatisfaction to ſee the numbers of Souls who are willing to confeſs & forſake their ſins — & follow the teachings of the Son of man, casting their idols into the fire, & will have nothing to do with the mark of the beast, nor the number of his name — Though I ſee the ſeal of our testimony, yet I have many hours of as much tribulation as I am well able to bear — many heaps of false teachers, & evil beasts to fight with, who walk after their own ungodly lusts, & ſay, ſhew us a ſign! & where is the promise of his coming? — for all things continue as they were from the creation — "Be fruitful & multiply — But God will discover their foundations to the neck. Selah. Therefore they are angry — yea the nations are angry — becauſe their gods shall be conſumed by fire, & the reſidue stamped with the feet.

The greatest oppoſition we meet with (generally ſpeaking) is in Kentucky, which is by interpretation, "The land of blood." — We expect doubtleſs to meet with hard times in Cumberland of Tenneſsee, — becauſe many antichrists are now of a long time gone out into that part of the world, to disaffect the minds of those who were looking for the coming of Xt — lest they should by any means discover that he has already come

My faith respecting the work of God in this land, & the ſpreading of the Goſpel, remains the ſame that it was the day I left New Lebanon — only with an increaſe of the ſame — therefore let the appearance of things be as they may, I feel by no means discouraged — becauſe I do know by the gift of God, that the strange work which by the world is called Shakerism, is that which is appointed of God to cover the earth, as the waters cover the face of the great deep.

Thus far my pen, my faith & my feelings have run together — & I trust & believe, that my ſituation will be discover'd by them — And while these lines

are

are read I conſider myſelf at Jeruſalem before the saints — Unto whom the judgment of all things is given — therefore I have written out of duty, lest I should run in vain — And I have felt no straitneſs; but freedom, as before those whoſe union I claim by faith & obedience — & whoſe council, and fervant prayers I deſire, & hope, ever to have a part in.

I feel ſimply to conclude this by obſerving that I have laboured to improve my talent, & the council I have received to the best of my underſtanding — And after all, remain an unproffitable ſervant, I have done that which was my duty to do.

Benjamin S. Youngs

Union Village
Miami county, Ohio.
December 25th 1805.

P.S. Two preachers who have bitterly fought against us ſince we came into this country, have not long since been prevented from preaching — the one by some impediment in his speech, ariſing from his lungs, or elsewhere — the other by a stoppage in his throat, immediately after teſtifying against us at a meeting of a thouſand people, in Kentucky — B. & R.d were preſent.

The children of believing parents are evidently gaining faith & coming in of their own choice —— Other particulars Elder John has written. B.

N.B. I hope by no means to be understood that I feel ſeparate from my brethren here, because I have ſent a ſeparate letter — for my union is fixed with every one of them as a foundation & gift of God to the people of this land — B

To

Elder Ebenezer

From Benjamin S. Youngs,
De. 25. 1805.

☞ The following letter was written by piece-meals from the date

Kentucky, near Danville, February 2d 1806

To my beloved Elder Ebenezer,

In the former letter (Decr 25) I expressed myself with that confidence with which I feel that I stand before the world, & with that unreserved sence & freedom which for my own reasons I felt more than willing should be discerned by him whom I once knew to have that word which is a discerner of the thoughts & intents of the heart— Towards the world I at once knew, (as I also have been taught) that to be wiser than serpents & harmless as doves, is indispensibly necessary. & in such a spirit to get at souls in a manner suited to their situation— to be either open or reserved as their time of visitation is come, & their hearts are open to receive or their minds to shut out— But towards the church of God as the pillar of all truth (to say nothing of any special gift) it has ever been my feelings since I first had any faith (though naturally much reserved) that no reserve ought to be made from what is supposed to be a real situation, especially since I have had that manner of faith that cannot be satisfied without confiding the feelings of my heart where I think my treasure is— That which is for life unto life & that which is for death unto death— whatever from experience or observation has appeared contrary to this, remains conceald as a mystery, which (to me) can doubtless be disclosd by nothing but one's knowing their propper place, where, only, wisdom is proffitable to direct, & without knowing which any one remains a fool, though he think himself ever so wise

As I had but little time to write & the letters immediately to be sent to the Office, I did not feel so fully satisfied as I wished to, & therefore have tak the first opportunity of writing some farther & of being more particular in some things which I think are essential; & therefore shall consider this letter as a supplement to the former

While I am continually going from one part of the country to the other, among all sorts of people, & in many trying circumstances, with very little or no respite, I cannot but feel that I am greatly protected— yet, I think it reasonable that those who stand in a more immediate gift of God, & are under a universal concern for souls are able to discern danger of loss where those who have any part of their sence mixed with the spirit of the world are not— for this, & other material causes I have a great desire to see N Lebanon once more— not that I expect to find any thing pleasing to the flesh by it, any more than I did by coming away, but for the good of souls for whom I am necessarily & unavoidably concerned, as well as for the good & travel of my own soul— yet, doubtless others are more capable of judging, whether it be right or not than myself— & if not, the gift of God will determine all things— but whether here or there, I know the only thing resting with me is to be reconciled in this or that— whether I think myself able or not able, whether I feel a gift or no gift; but can there be any harder saying.

Sometimes I feel like trembling & other times like weeping, from a sence of the greatness of that work of God which lies before, & my weakness to do any good in it without the continual & abiding gift of God, & the necessity I daily lie under of keeping that gift, on account of myself as well as others —— thus far, however, I can look on what is past with a degree of satisfaction, being confident that I have not chosen myself, nor sought out at any time to do my own will, but the will of him that sent me which will has been my justification — Again, I feel satisfied in being sensible that ye work which is doing is the Lords, & that whatever good has been done I have done nothing of it, but ye gift & power of God — this I mention with as much pleasure as any thing, because I think that I sensibly feel it so — and as respects my time or comfort here, from the most serious reflection I can only say, What is man to be accounted of! his breath is in his nostrils, his days are a shadow, a vapour — he comes to endure pain, & directly he is gone to be accountable for his deeds! — but it is enough.

So long as I am needed as an instrument to do any good (be it longer or shorter) I hope to be strengthened by the confidence of my brethren, whether they be far off or near by — while I feel this my soul is stronger than tenthousand men — neither do I want, or pray for any other strength — because it would be contrary to my faith —

On the part of a world lost in wickedness I expect nothing to go through but tribulation, & battles of shaking, & though on the other part I can expect little but mortification, so long as there is dross to burn or furnace to refine; yet, I believe if there is no rest for me here I shall find it when my race is run, if I patiently endure the fires — should I only be so happy as to keep a close relation to the gift of God, it is all I desire — & this I do not want unlawfully, but honestly; should I fail of this I am undone forever — the most distant thought of disunion with any of my Elders or brethren, whether those who are near by (in particular) or those who are far off would be more terrifying to my soul than a pointed sword to my body — I know of nothing more essential to keep than Union, nor more awful than the thoughts of loosing — But there can be no union without communion, neither can there be an effect without a cause — yet, I have seen many serious & awful effects without the least discovery of any cause; but, I sincerely desire the mercys of God (where mercy is to be found) that no cause may ever be suffered in me that shall have the least tendency to separate me from the gift of God — may I keep this & let the Lord otherwise do with me as seemeth him good — for toil, for tribulation, for persecution, for death — And I think I am not deceived when I say, rather let my life (on account of my union) be laid down in this "dark & bloody land" without ever again seeing the faces of those whose councils were my faith & my life, with whom & many others my heart & feelings were united, than to save my life in pleasure & find a separation of spirit from them — Though I am persuaded that to be fully reconciled to God in all things is more than whole burnt offerings of all a man possesses, or even the sacrafice of his life — but to find deliverance from all that would lead to unreconciliation

there is a baptism to be baptised with, & though my hope & confidence is strong that I shall
meet with a perfect deliverance, yet, I tremble at the issue, untill it be accomplished
"My God, my God, why hast thou forsaken me!?"

Though I have passed through many trials from without & from within,
waded through deep waters, & shades of death — yet hitherto the Lord has been merciful to
me & protected me soul & body — & I cannot say that I have the least doubt but that I
shall be protected to the end, from a consciousness that I am not doing mine own will,
& a belief that he who has called me to do his will in this warfare is also able to bear
the charges, so long as I remain faithful, which I trust ever to be. And that too with a
living sensation & simplicity of soul in all my labours to have respect to the foun
=dation which God in this last display of his goodness has laid for Salvation — not a
foundation (or throne) which is topless, a consuming fire out of sight; a God that
never saved souls from their abominations — but a manifestation of the greatest mer
=cies; as an obedient child receives life from the hand of its parent — Mother
knows what my faith is — one side of this no work nor device can stand, any more
than a tree can bring forth fruit being planted on the waves of the sea —

Were it consistant that I could leave ~~leave~~ this country as soon as next fall, it would
be my desire as my feelings are — but if it should prove to be not consistent, my faith
teaches me to be reconciled, & my judgment also — especially while I so sensibly see &
feel the necessity of such incessant & extensive labours, & so few labourers — though
I have no doubt, that some will be raised up to help, from among those who now beli
& many from among those who ~~has been~~ appear far from these things at present — but whe
ther shortly or not, or whatever appearances, or clouds of discouragement, or storms of opposition present
themselves — I ever feel a firm & unshaken faith, that the present work of God will
spread from sea to sea — & that it is that everlasting fire of the latter days which most cer
=tainly will run & be glorified; till the thrones are cast down, & untill that which is
of the earth earthy & all its dark & filthy works shall be burnt up — nay, I am not
able to doubt it any more than I can doubt my existence — the witness flows
through all my soul & my bones are filled with it — I feel therefore no cause of
fear or discouragement, but have hope & confidence towards God, that he who has be
gun this work in the earth, & this faith in me; will carry both on together till the
perfect day; leaving the desires of my soul on that body, whose prayers I stand in
need of, & whose councils (my conscience also bearing me witness in the Holy Ghost) I es
=teem as my life — to whom only my goodness extends; the excellent ones of the earth
with ~~will~~ whom is my treasure & my all; through evil report & through good report —

Benjamin

P.S. The land is trembling, one denomination dashing against another & breaking another
to pieces with, preaching, letters, & pamphlets — & respecting Shakerism, one preacher running
to meet another preacher & one post to meet another post, to bring the king of Babylon word
that the city is taken at one end — & all in confusion — these are the signs of the times ——

Lebanon, Miami country (O) March 20th 1806.

Beloved Er Ebenezer

My mind is fully & jointly expressed with the brethren in our general letter, but I cannot omit transcribing a sentence out of the letter Feb. 21st signed "Abiathar" because it met with my feelings in a very singular manner. "We have a great portion of peace & union that rests upon us in obedience to that lead which God has given us: which is easy to be intreated, full of mercy & good fruit" &c. Mine eye caught it with pleasure & my faith ~~has~~ bound it to my heart —— Benjamin

From Benjamin S. Youngs,
March 20. 1806.

To Elder Ebenezer —

1806
March
12th: In Miami grown persons — 94
70 miles E by S from thence Eagle ck Adams co — 66
14 m S from thence to Washington (K) } Mason co — 6
15 m E from thence to Cabbin ck } — 12
50 m S.W. to Cane ridge Bourbon co — 3
73 m S by W. to Paint lick Gerrard co — 8
23 m N.W. from thence through Danville Mercer co — 21
55 m N.W. from thence to Shelby co. 20 m W by S from Frankfort on the S of Kentucky R — 10
220

The courses are by guess

Note. When we came through Philadelphia E. Jn & myself bought each a pocket bible (he did not) which have since been rebound in two's but still remain inconvenient for traveling — 4 or 5 Dollars have long been laid by them for the purpose of getting a convenient one — which I expect to meet with in Lexington next fall — & if it be thought expedient Ruth J. knows where the money is & it may be brought by any that come — A bank note would be best — it will not take all that money — but it may be brought — also some razor paste — according to the direction I left with [illegible] — also some Mercurial ointment to prevent ye itch ——

South Union, Jasper Springs, Logan C. Kentucky May 1st 1818.

Beloved Elder Sister & Olive,

It is with thankfulneſs that I undertake to write one letter to my dear Elders. as I believe it to be my right and privilege, as it has been now upwards of seven years since I saw my precious Mother & Elders and all my loving Brethren & Sisters, I have not forgotten the number of years it has been since I left the pleasant vallies and fruitful hills of Newlebanon and launched out into a wild uncultivated wilderneſs full of wild Olives, and here & there I have been ever since, working and toiling to break up the fallow ground in order to have the tame olive planted, and so it is in the progreſs of things my lot at present is cast at least one thousand miles from you, and no wonder that my dear Sister Olive says, where shall I find you? is this true which I hear? have you crept away into the south west corner of the world and there mean to abide as whist as a mouse in a Chease, but I shall find you if possible. Ah dear Sister as far off as I am you have found me & have crept into my very heart once more, but you have never been out of my heart yet; and now if you could only know how it rejoices my soul to hear or receive any thing from you, I think that you would feel almost paid for your trouble. Dear Elders how do you think it made me feel when I saw Brother Peter and heard from all my good old friends and receiv'd so many good letters & so many pretty things and especially the peculiar notice of our tender Parent, it cause'd me both to laugh & weep for joy & thankfulneſs, O I cannot describe it, nor put it into language, what comfort and consolation it is to be remember'd in the bonds of never failing Love & union I do not know as we could live if it was not for that free circulation of union that flows from the fountain head. it is like a child being supported from its Mothers breast I did not think when I left you that I could have stood it this long without seeing you again. and I still feel by times as tho I could not stand it much longer, but then upon serious reflections I pacify myself with these considerations, that the work I am called in is of God, and if I am in obedience to the will of God through my Mother & Elders and am where I can do the most good, there I shall feel the most satisfaction and have a greater reward in the end than I should by seeking to please myself; and it is my daily labour to be reconciled & contented and to do all the Good I can to other Souls, and I believe this is the mind of my Mother & Elders too yet through a great deal of weakneſs of body & a continual heavy burden sometimes it almost makes me faint & feel as tho I could not do any more good and then again I look around & see how much there is to be done and how few there are to do the work, that it constrains me to take new courage & to stick by the stuff; and upon the whole I have never really felt my gift out yet, but I cannot tell how soon it may be, and then what should I do if I could not find my good old friends again, O my dear Elders do not forget poor little Molly but leave some little corner of your hearts for her to creep in at when she has done all she can, but when she thinks of Mothers last promise it encouragees her a heap, Now dont you think Molly remembers what it was! yea she does, Mother said if we would be faithful & do all the good we could when our gift was out we might return again into the ark of safety, and that promise has done me good in my heart trying hours, but I never have felt to take an advantage by it & think that it is an easy matter to go home when I pleas'd, but I consider it a serious thing as I was sent out in the gift of God to do good in the gospel, now I have no intention of giving out as long as I can do good & be an honour to the gospel & the Church, neither do I think you would wish to see me only in the gift of God, also Brother Eliab told me when he was here that you did not want me to come back again but would much rather I should stay where I could do the most good, so I will leave this subject as it is my determination to be a good Child and to learn wisdom & patience and to do all the good I am able, and I find it needs all the faculties of the wise men of old & of new, to subdue evil in this day, it needs both strength wisdom patience understanding temperence meekneſs & charity and every precious gift to know what is best to do in every case among such a crook'd jeneration, and I pray you not to forget us but remember us in your hearts & feelings and send us some little encouragement now & then, O you cant think how much good it does us, it revives our spirits a great heap & makes us feel more contented to bear such a great separation. — Kind Elders prehaps it might be some satisfaction to know how we are geting along here at this time, I expect Brother Eliab well remembers what there was at Jasper when he was here, prehaps it may be some satisfaction to him also, as I know when he was in this country he was desireous that the People in this place should be helpt, as they never had any steady lead since they believ'd the gospel which was about three years, I think if Brother Eliab should come here now that he would discover some little increase among the People & in the place too, the number if People is nearly double to what it was then, and they have increased in their faith & obedience as much as could be expected considering the loſs they were under when we came among them, I expect Eliab remembers that they were a very indifferent People, but now they begin to look & feel some more like believers. — In relation to temporal things they are still poor, but they are just begining to rise a little we have no Meeting house yet and but a very few buildings of any account - the family in which we live is upwards of Ninety in number & we live on a very publick road & of course we have a great deal of company & no other place for travellers but to take them right into our large family which makes it very distreſsing but we live in hopes of better times by & by. It may appear strange why we have our family so large but it must be concider'd that the People gather from different quarters & they cannot bring their houses with them neither can they build immediately. our School is large there is upwards of an hundred & thirty Children in the school order & about sixteen grown persons to take care of them, we have no lack of

Children here I suppose there is about an hundred & fifty that is under the age of fourteen and about thirty that are under five years old and a number of them not more than one year old & some less, besides almost every married woman & many a single one that comes in has a baby or two on hand and this is the way we are going on here.— Prehaps Brother Eliab would like to hear something about the plantations buisness as there was not much improvement when he was here; there has been about one hundred & fifty acres of land cleared since we came to this place & all under good improvement and are just beginning this year to sow grass seed for meadows & pastures, the more this place is improv'd the better we like it, the prospect is level & handsome and wonderful springs of fine water large enough to carry mills & any kind of water works, the timber on this land is scarce therefore the Brethren have bargaind for a piece of land well timberd about four miles off which if they are able to pay for will be a great benifit to the society.— I expect I have said sufficient about these things but I cannot close my letter without addressing myself a little more to my kind & Dear Sisters for their constant care & remembrance of me, Sister Olive I received the familiar little letter you sent me, together with the curious little scissors & the pretty cap, for which I return you my most sincere thanks, I took the little scissors & look'd at them, just as you told me to do, & you may depend, it made little Molly smile, I have prov'd them & find them to be the niccest I ever had in my hand to cut button holes with, also the cap suits me propper well and the little narrow forepart & short straps please me much.— Now my pretty little Sister Esther O could I but see her I would hug & kiss her properly as well as all the rest of my Dear Sisters if I only could get at them once more, Sister Esther I received the little kind incourageing letter you sent me together with the nice silk handkerchief, it pleases me well, it feels soft to my skin & soft to my Spirit within.— It is a token of Love, And the colour of a Dove. I well remember the pleasant days & the happy hours of sweet conversation I have had with you, & I remember them with satisfaction & feel as thankful as I know how to feel for your kind notice to me, I often get all my little pretty presents my lovely Sisters have sent me, & sit down & look them all over & over, and feel as pleas'd as a little Child. Now I think it is almost time for me to stop least I should go too far & weary the patience of my Elders or least I should say something that is unsuitable, & if I should I beg forgiveness, I feel thankful for the privilege I have of writing this once to my good Elders, but my letter is so irregular and scatterd that I am ashamd of it, but if you only knew how many things I have to think of everyday, you would not think it strange — I have directed my letter to the Elder Sister & Sister Olive in particular but I feel equally the same Love & respect to the Elder Brother & Brother Rufus, & can say in sincerity that I Love them with Love unfeigned, likewise I Love all my good Brethren & Sisters that I once lived with & shall never forget them.

Now I must close my letter. Brother Benjamin & Joseph, Sister Mercy & myself send our best and sincerest Love & respect To the Elder Brother, & Rufus, to the Elder Sister, & Olive, & to all our dear & near Brethren & Sisters in the Church, praying ever to be rememberd in the tender ties of Love and union in the bonds of a pure Gospel, With a kind Farewell — From

Molly Goodrich.

NB we are in our usual state of health, tho Br Benjamin & myself is generally weakly & feeble his common weight is about an hundred & mine is about ninety, & sometimes — a few pounds over.

From Molly, May 1st 1813.

To the Elder Sister & Olive in the church

Lebanon in Canaan

New York.

South Union, Jasper Springs, Kentucky, March 7th 1814.

Dearly Beloved Elders, Brethren & Sisters,

We desire our Beloved friends will be so kind as to accept from us a little Apology for not informing them before now whether or not we received their letters sent to us in August last — be aſsured they did not miscarry — both letter & Spirit we received safely & very joyfully on the 29th Sept. & in the Evening of the same day on which we sent our letter of Sept. 20. to the Post Office in the Morning — Nor has our neglect in not sending a return sooner, been in the least owing to a want of thankfulneſs in us for communications so valuable. — But as we had just written & had nothing important to send, except that we had received your letters, we concluded to wait a little while; peradventure we might find something interesting to write about — so we have waited a little, & a little, till we are come to the present time, & still we remain about where we were, for nothing very new or very extraordinary has transpired since we wrote in September. However, we think it is now time to write a little of such as we have.

Our good old friend & Brother Daniel sent us a letter dated May 24th last, which we received the 2d of July following — He enquired for our welfare, & said "if we had trouble, you might as well hear it." Our letters of May last, have spoken for that time.

For about six months past it has been a time of considerable affliction & distreſs through sickneſs — first the prevailing fevers through the fall, & next the nasty Measles along through the winter — a remarkable debility & bodily weakneſs has prevailed very generally among the young Believers here, & which seems not only to accompany those who break out with the measles but also those who do not. At present there appears to be some gathering of strength, & we hope that we shall get thro this also as we have got thro many other past afflictions — the numbers have for a long time been, & still remain very weak, probably in some measure owing to the extreme warmth & mildneſs of the winter. As yet we have not lost any lives (except one young woman) altho numbers were not expected to live from one hour to another — and we cannot but feel that we have been dealt with in tender mercy & great kindneſs. Br Joseph & Sr Mercy, who both had a long & severe spell of the fever last fall, recovered, & are well as usual — the other two of our little company from the old stock, remain also about as usual, without much to boast of any way.

In our letter of Sept. we stated that Willie Jones had left us & went into the neighborhood. After staying in the neighborhood several weeks he set off with his four blacks for his mother's in N. Carolina. It was about the middle of May that he broached his starving system as we call it. He was told at the commencement, that such notions were contrary to the faith he had received — that they were contrary to every thing made known in the order of God, past or present, —

that

that they would deprive him of his power & his protection — and that unless he
gave up such wild notions he would surely fall & go to the world — But to it all,
'I suppose you think so' he would reply. Almost to the last extremity he seemed
to renounce the least idea of ever going to the world, & especially of ever going again
into the practice of it. But so it was, gradually he lost his power & of course
he lost his union; & all his love & faith & zeal for the gospel, with all his
bright sensations & faculties, seemed to fall (as it were at once) into one
common pile of misery & ruin together. — About the last of August he experienced
& showed the wretched effects of his own ways — Oh! he cried, God has forsaken
me — I have no faith — I am damd — I am miserable — I am in hell —
I am wrapt in burning flames! — Law! law! (he would say) What shall
I do? Oh help me!" ——— The path which led him to this wretched state, was,
~~that~~ he fancied, (probably from some speculative thought which struck his sense)
that he had a revelation greater than what was given to the first Mother —
that the Church was far behind in her light, faith, & travel; & of course also,
that He either was or would be raised up to lead the Church — But by the
time he was convinced of his mistaken notions to the full, his union & protection
was gone, & he had nothing left but his own will & the effects of it — so that when
reason itself would almost compel him to give up, his pride & selfwill bound
him & would not suffer it. Nearly all the old Believers in the Western country
had an opportunity of conversing & laboring with him — but to no purpose with
him. But, what his own revelations & his ways & his own lead brought him to,
was a powerful & very instructive lesson to the young Believers.

In Jany last, a late brother in law of Willie, one Lawyer Burton of Halifax N.C.
came & visited the Believers at South Union, — staid some time — he appeared very
friendly — free & open hearted and a very pretty candid man for a man of the
world. — He says, Willie is still a Shaker, & that he always speaks of them as
the best people upon earth. The world around us, who saw & conversed with him
after he left us, all say the same.

We stated in our letter of Sept. that Willie left the Believers without holding
any demands upon them for the liberal assistance he had afforded them — for during
his stay, he had let them have $ 8,000. and before he went away he made it to
them in a Deed of gift, against himself & his heirs forever. But, as we had been oblig
ed to part with him, after he had for nearly two years given every assurance of his
sincerity & good faith, we thought, Let him take his money also — lest he or any
one else should say They has made Abraham rich — and we believed it would be
more to our honor in the end — stop the mouths of such as were seeking occasion and
leave a better impression on the world, to return him his own. Therefore the Brethren
went to him before he left the country — proposed to enter into agreement for the
payment, & he accepted what he had before frequently refused. Accordingly the
Brethren gave him four bonds of $2,000 each — The first to be paid in three
years

years, the 2d in 5 years, the 3d in 7 years, and the 4th in 9 years, from the 1st of Jany. last. Of course we now owe Willie the sum of $8,000.— to be paid, $2000. at the end of every two years from the 1st of Jany. next.

Now, $2000. of the above sum were laid out for Iron & Steel at Pittsburg, by Br. Joseph, about a year ago—and $6000. was paid to James A. Pearce of Louisville, last summer, towards the tract of land, called Black Lick, purchased of said Pearce.— This tract contains 1154 Acres, at $8. pr. Acre—amounting in all to $9,232. with 6 pr. cent interest from the time possession was given, which was Jany. 10th last year. The money was to be paid in two yearly payments—but as $6000. were paid last summer, there now remains to be paid by the 10th Jany. next, interest & principal, about the sum of $4000.— Of course, we are now indebted to the world, the round sum of 12,000 Dollars.

The Black Lick tract of land is of such great value to the Believers, (both for excellent meadow land, & timber, of which they are destitute at this place) that were they once in the free possession, without any incumbrance about it, they would not be tempted to part with it for double the sum they agreed to give. And were all the members of the Society who hold possessions without, as sound in the faith, & as interested in the public good, as they are able in property, we would apprehend no difficulty at all in meeting every engagement at the set times, as there is more than a sufficiency of out lands owned by individual Believers, to answer every demand, were those out lands sold, & the mony put to its proper use—but the misery is, those who are the most able, are the least proved, & feel the least interested to do what they might—& those who are the most proven to be sound, feel the most interested & find the greatest difficulty, at present, in disposing of their lands as they would wish for the benefit of the Society. But we are still not without hope for the better, & labor all we can to be prepared for the worst.

The greatest perpetual trouble we experience in outward matters, is about the vast consumption of Corn, for the want of hay.—Last season the Society raised about 6,000 bushels of Corn, & in Feby. it was gone, or to about 600 bushels or less—all the rest of the year, till Corn comes again, it has to be bought; and this is rather distressing, as there is no quarter, nor as yet any mechanical branch started, from which we may look for a Cent to pay for it. Altho the Brethren have cleared & improved, since we have been here, nearly 200 Acres, in addition to what they had, yet the distress remains equally great, as the consumption & burden is greater, by the addition of numbers to the Society, who are mostly poor, & often destitute of every thing.—Nor are we at any loss to know that the Society never can be any better off, till they can raise hay for their stock, & be able to start some branches in a mechanical line, from which they may receive some assistance in certain cases where no assistance from the land can be sought for, or assistance from any other quarter found.

Last fall we began the walls of a Stone Grist Mill, 45 by 60 feet—The lower end is intended for a Fulling Mill.—Both these mills we intend getting into operation, if possible, by next winter—and if we should be so fortunate, we hope we shall not then, feel so much like starving, & coming to nothing, as we often do.—Besides, we shall have 70 Acres more of land cleared this Spring, & of course some more Corn.

(Now we desire to quit these subjects.)

On receiving information by different letters, of the great afflictions, sufferings & loſses of our good friends in the East our hearts were melted, and we could not refrain from shedding tears of sympathy & fellow feeling — it made our feelings very tender — but it did not leſsen our faith that God only ought to be feared loved & served — for surely the way of God only is abiding & precious — O how good, how comforting it did feel, that thro all these sufferings and afflictions, the precious gifts of God were still with his people.

It seems our intended Sheet is hardly like to afford us room enough to communicate all we would wish — but we cannot fail of expreſsing the thankfulneſs we feel for that notice of love & respect contained in the letters we received both from our precious Parent, & from the Elders, cemented together with all the endearing feelings that can either increase or proceed from the whole fountain of that love & union which as the most sacred treasure is preserved in the Church. —

From B. S. Y. March 7th 1814

To
Elder Brother John, & Brother Rufus.
Lebanon, N.Y.

We send our most sincere & hearty thanks, to our kind & very precious Mother — to her precious children, Beloved Elders, Deacons, Brethren & Sisters — to the whole & same united Column from whom we received so much notice, so much love, & so great a bleſsing. — For communications so full of goodneſs & respect, & so full of tender & solid feeling for our bleſsing & prosperity, we know not how to be unthankful — we feel our union & acceptance with our precious Mother & her loving children, so full of interest & true value, that we cannot be unthankful. Our kind & Beloved friends, we thank you for receiving the contents of our letters, & especially for receiving our sincere desires for our precious Parent. Indeed, the many trying scenes & perplexities through which we have to paſs, so remote from all our good old friends, makes us often feel like some poor sheep, wandered from the fold & lost in the wilderneſs — and therefore the notice & love of our bleſsed Mother & her loving children, feels to us very precious — In feeling their union & acceptance, & their pure desires for us, we feel a comfortable reward for our toil; & a sweet encouragement to trace the lovely path of Self denial to the end. Still we entreat the aſsistance of your kindred spirits till the work given us to do is accomplished. We are at all times thankful for the least scrap of any thing that comes from the "Beautiful Mountain of Lebanon" the Hill where God has delighted to dwell — nothing can come amiſs — for "What mortal loveth not the place of his nativity?" — Our best & most unfeigned love to our precious Mother, the Beloved & respected Ministry, Elders, Deacons, Brethren & Sisters, one & all. Farewell. { In behalf of our little Society [illegible]
(Signed) Benjamin. —

South Union Ky: November 16th 1815

Dearly Beloved and Respected Parent & those with thee—

It seems indeed a long time since we hav had any word from Mother, the Elders, or Deacons, or any of the Church in the East. The comfortable letter written by good Br Daniel on th 20th of June 1814 that is the last, and since that we have received not a word, and which is now a full year & nearly five months ago.— Indeed the time seems so long since we have heard or received any thing from our friends in the East, that we feel as if we could not stand it any longer. We cannot persuade ourselves that our precious Parent is gone, or tha her Children are no more— Oh, nay, it is not poſsible for us to believe this should we nev in this world hear from them again.— But the reflection that they are, and that we can neither hear nor receive any thing from them, not even a word to infor us how Mother is, nor how the Ministry is, nor how the Church is, nor how the Elders and Deacons are, nor how the Brethren and Sisters are, nor any thing of what they are doin — Indead it seems hard.— Surely, Mother, ask any of thy children, if, after leavin all other enjoyments to labour through tribulation afflictions and sorrows for th gospels sake, in a distant land, and would they be willing to be parted from the remembrance of their precious Parent & all her Children also? Surely, Mother all thy children would say; nay.— But we did receive it from a good source, and have no forgotten it, that Mother would send her little children now and then a little cake, & Mother knows, that it is now a very long time since her little children have had either a big cake or a little one, & that by this time they must be really hung — Indeed, Mother, we have for perhaps 30 weeks succeſsively, searched at the Post-Office for our little cake, but no cake to be found!—— and as we could not stand i any longer, we have thus used the freedom, to search after Mother, and to let her know a little how we feel. It may be we are not forgotten— it may only seem so to us for surely as Mothers love and remembrance is our chief support & consolation, without it we could no stand it at all.

It may be thought, that whatever is sent to the West, all Mothers children there, get their portion of it— Indeed, Mother, we wish it was so— & if we could only be sure that we shared a reasonable portion of the communications sent from the East, it would satisfy us— but for so long a time, (now paſsing on two years) not to receive any thing from the place which first gave us our breath & life in the gospel, respecting the increase of the work of God among the Believers, their changes, their prosperity, nor about their welfare in any sense of the word, is indeed we thin a greater trial than any of the rest of Mothers children in this distant land would feel cheerful under.— It may be our sense is extreme — if so, Mother will know how to make the proper allowane, & how to exercise charity and forgiveness. We think however that we feel a gift in being thus free — at any rate, we believe it is Mothers desire that we should be so.

As to our own particular communications, for union or information, Mother knows, that little children ought to learn prudence, & to say but little — especially as their remote situation, and circumstances, besides having little or no information from any quarter, renders them incapable often-times, of having any just idea of what they ought to communicate, or even of whom it ought to be to — yet we have no doubt, it must be a satisfaction to Mother, to know once in a while of the welfare of her distant children — and there is no doubt, all Mother's distant children, feel equally interested, (or rather, according to their measure, all feel an equal interest) in their beloved Parent in the Gospel.

It is with a degree of consolation, next to our own protection and blessing in the gospel, that we feel and experience the increase of the Believers generally; their growth in union and stability in the way of God. — Their Meetings the spring and summer past, have been somewhat extraordinary, being attended with such outward operations of power as made them sometimes appear very terrifying to the world. — These meetings have been of singular benefit to believers, in bringing them more to a lively sense of their duty and priviledge and many hymns & songs were brought forth on these occasions expressive of their understanding and faith in the work of God. ——

But, poor Believers, they had to again drink of the bitter cup this fall — severe sickness prevailed again within their borders — hooping-coughs, chills and lingering fevers, which since the first of August have taken off 12 children & 4 adult persons — 3 children were carried to their graves at once — It was with difficulty that well persons enough could be found to take suitable care of the sick for about the space of 2 months — Numbers who have been dangerous & unable to do any thing for about 3 months past are now beginning to be about a little — and in general, the present prospect of health before us is favorable.

As to our own healths, we might say, that we are all in a tolerable state at present, were it not for Br Joseph — he has had his share with the sick, had to be taken care of with the rest, & had not done any thing even so much as to attend a meeting for 9 weeks together — But being on the mend, he started to take a ride to Pleasant Hill for the recovery of his ~~health~~ strength, & has not yet returned — and we have no doubt of his recovery to good health.

With these lines we close, desiring to send herewith our unfeigned love to our precious and beloved Parent, to Elder Abiathar & Sister Ruth, & to all Mothers children, as far as Mother's freedom shall extend — desiring from our souls not to be forgotten. — With our sincerest devotion to the only way of life, we subscribe ourselves, Mother, Mothers devoted children. —

Benjamin, Molly, Mercy.

South Union, November 26th 1816.

Dearly Beloved Ministry, Elders, Deacons, Brethren & Sisters:—

Since we wrote last, (Nov. 16. 1815.) we have attentively watched the revolution of another year, having in view the time of writing, once more, a letter to our friends in the East. Perhaps we might get very hungry sometimes — yea, oftentimes, we might get very hungry for a Cake — but perhaps too, as we had such a large & very rich Cake sent us about the beginning of the present year, we ought, for at least one year, to content ourselves with it, & make it hold out. See! This we have done. For, Mother says, "When you feel very hungry, take your pen, & sit down & write us a letter, & we will answer it, which will be perhaps once in a year." — Well, as we have held out beyond the day; and as it is now again so long since we have had any cake & are beginning to feel very hungry for another, we will not, while undertaking to write, be unmindful of the cake we have so bounteously feasted on for so long a time past.

The letter dated New Lebanon, Jany. 1st with the Post mark Jany. 4th we received safe sound & clean from the Post Office, Ruſsellville, on Monday evening, Feby. 19th following. We soon had our little numbers collected together, and eagarly began examining the contents of our letter —— And to be sure, it was a very pretty Cake — a rich treasure of good things — a great cake, and little ones too! all the most beautiful we ever saw, and the most delicious we ever tasted. — And to crown it all, Behold! our bleſsed Mother was here also, with her lovely Children, to visit & comfort the little ones in a far distant land. — Mother & Children — Elders, Deacons, Brethren & Sisters — all were our Visitors — yea, indeed & in truth, it was so — for we both saw & felt them, and ate a hearty share of the rich Cake, and drank very plentifully of the new wine which they brought us, so that our hearts were filled. — Then our Visitors made us to say, "Surely, surely Mother is not gone, nor have her children departed" —— Nay, nay, repeated the children — O! they are all here — no doubt can now remain, seeing they have visited us in this remote region — seeing we have had a meeting with them, and they communed with us right freely on many important subjects.

&c.

~~besides~~ bringing and leaving with us, many precious & valuable little gifts & presents, a living witness of their kind remembrance & love. — O! Beloved friends — you cannot think, how comforting and satisfying your visit was to Mother's little children — how they feel pleased, and how much good it does them, to receive the sweet communications from their precious parent and her lovely household in the East. — Indeed, it does us much good, to be informed of the situation of our friends at our old homes — to hear of the state of their health — the changes & order of things, & of their welfare & improvements, & of what they are doing. — And in a special manner, it is a great comfort & satisfaction to us, to be informed of the spiritual increase, of the work of God, & of those precious little gifts which flow to the inhabitants of Zion. — These are the things which fill the hungry souls & satisfy the watery mouths! — Yea, these are the things which prove that the Gospel does not wax old, & that its glory does not fade away, like all earthly things do. —

Also, as there was such a rich and bountiful supply of Love to the children, with liberty to impart thereof to the "children's children" as far as our freedom might permit, and as we did feel freedom in it to a considerable degree, so we improv'd it — & read the greater part of the letter besides, to the whole of Mother's youngest little children here, in one of their meetings — and it made them feel considerably "little, & simple & "clever", and did them a great deal of good, as it is not often that they can get a share of such a precious good cake.

Now, beloved Ministry, Elders, Deacons, Brethren & Sisters — we return you our most kind & hearty thanks — for your very entertaining and agreable visit — for your very liberal and profitable communications — for your very comforting and encouraging exhortations — and for the very rich portion of the pure LOVE and tender feelings of our precious Parent and all her lovely Children.

Respecting our situation, as to faith, health, and other matters, it is as comfortable & encouraging at this time as we could reasonably expect — although, there is seldom a time, in which we might not wish things to be better, in almost every respect — But, were all things as perfect & complete, as we might naturally wish them at once to be, we should at once be idle, and "Old Slug, & Lounge-about", and all their companions, in turn, would soon [illegible] Master [illegible] Oh!

what a bad fix that would be to be in! But as it is, we have not the least reason to complain for the want of employment — we have busineſs plenty.

The Believers here, generally, as a body, have we think, gained a tolerably comfortable degree in their union, & in the simplicity of their faith & obedience — besides, we think they are gaining something in prudence & good oeconomy, things very little known among the people of this Southern climate. — This we feel to be some encouragement.

The season past, has again been a sickly season, especially during the months of September & October — but not mortal, nor so severe as the seasons before. At present it is a general time of health, both with ourselves, & with the Believers.

Our little order still lives in a house with a family of about 40 in number, which makes it some inconvenient for us & for them — but as they are very kind & we have the best they can afford, we do not feel to complain — and besides, we have comfortable room to entertain our Visitors, especially such visitors as we had last winter.

Also, we still make use of a dwelling house for public & private Meetings — This may seem strange, why we have not had a meeting-house long before this time? — The true reason is, the Society has not been able to build one — being poor, & weak handed, their attention had to be taken up in means of subsistence — besides a heavy portion of sickneſs, and deaths, for about three years past, by which numbers of valuable members were lost — and many other afflictions. Having however, paſsed through a considerable portion of these struggles, and erected Mills which answer the purpose intended, & produce a comfortable help in the support of the Society, we have now a Meeting house on hand — the foundation is laid, and the materials for finishing it mostly on the spot — so that in this respect we also feel some encouragement.

Another thing — (and many we might mention for information, if we had not got so far off — almost into a land unknown!). The water for the use of the Society, has for years past, been hauled (as they term it) in Barrels, on a Cart for the purpose. (Wm. Bowler can tell all about it, as he has repaired many a water-cart). Well, more than two years ago, the Brethren here began to dig a Well, for the accomodation of the principal buildings — First they dug 8 feet of red earth — then blasted downwards thro various kinds of hard rock, 40 feet — then 2 feet of hard blue clay, intermixed with Ore, resembling sparkles of Gold & Silver — then a hole bored with a forcing augar, about 30 feet more into the solid rock — in all 80 feet of solid rock, except the first 8, & the 2 feet of clay — At the end of 50 feet & out of the clay arise springs, of good water, which in the course of 48 hours (while this letter is writing) is risen about 5 feet. —— So that in this also, after much labour & patience, we have some encouragement of getting along.

Now Dearly Beloved friends, we now close our letter, but not without feeling the solemn influence of those tender ties which bind souls together in the Gospel — with these feelings, added to the tender impressions left by your interesting visit, we send our unfeigned Love, to our most kind & precious Parent — to the Beloved Elder Abiathar & Sister Ruth and to all the Beloved Elders, Deacons, Brethren & Sisters in the Church.

Benjamin, Molly.
Joseph, Mercy.

From E. Benj.ⁿ Nov. 26. 1816.

South Union Nov. 26 1816.

The Ministry & Elders,
New Lebanon, N.Y.

N3. On the 21st of May we received the valuable letter from Brother Eliab & those with him, dated April 22.d — As a considerable portion of writing revolves upon me, besides other labors, I hope I shall be excused from writing on that subject, till some future convenient period. But we send our kind Love & thanks to Brother Eliab in particular, & those with him [illegible]
in the [illegible]

South Union, Jasper, Kentucky, May 14th 1817.

Dearly Beloved Elders, Deacons, Brethren & Sisters—

We have no doubt of the satisfaction it is to you to hear from us often, and we therefore take the liberty of sending you at this time a few lines on the occasion of our not receiving all your last communications.

The valuable packet containing the letter of Feby 22. we received safe on the 3d of April—and now first of all we return you with the Beloved Ministry, our sincere and hearty thanks for the satisfaction we have taken in the fruits of your labour & pains, and for the consolation & instruction we receive through your liberal communications, and particularly for the Love and well wishes bestowed upon us by our most kind and precious Mother and all her loving and faithful Children.

The packet ~~or packet~~, containing the pamphlet or pamphlets, mentioned in the letter of Feby 22d. we have not yet received, altho we have waited, and examined several Mails in hopes of their coming to hand—but at last conclude them entirely lost from us. They may have been purposely detained somewhere—or, being by some careleſsneſs separated from the letter they may have been lost in the succeeding Mails which were carried off & lost by the high water of this ~~this~~ country which happened about the first week in April.

There is also an unfavorable paſsage in the Law of the Post Office department, with regard to the conveyance of Pamphlets—viz. "Postmasters are not to forward pamphlets in the Mail where it is very large, or where it is carried with great expedition, or on horseback."

From this, it seems to us, that very few pamphlets can be conveyed by Mail to any great distance beyond the Western Mountains, as the Mails west of the mountains are mostly conveyed on horseback—& on some of the stages we know them to be carried with great expedition & to be very heavy.

As

As we consider our pamphlets lost at all events, and feel very desirous not to fail of all the publications of the Believers in the East, we would recommend, that, whatever pamphlets or printed papers are sent to us, should be compactly folded & put up, as much as possible, in the precise form of a packet of letters, well sealed and as particularly directed (on good writing paper) as a packet with letters — and a P. 1 S. P. 2 S. P. 3 S. (according to the number of Sheets) put near the upper right hand corner, in order to prevent the necessity of its being opened at our Post Office, for the sake of saving letter postage. As this P. however, will only at best save us a little expence, & might be the means of our again loosing our pamphlets, perhaps the safest way would be, to send them in every respect as a packet of Letters.# — The P. on the packet as directed above, is the most consistent with the Post Office arrangements, for the conveyance of Pamphlets — But after adding, that, if we can only get them by paying for them, their weight in Silver, we shall by no means begrudge it, nor contemplate inability in such cases, we shall leave it entirely with you to convey them as you think proper — For we have seen Habakkuk come along this way too sometimes, when he was much needed — Indeed we think a heap of Habakkuk — and altho he has never yet brought us any Oyster, we are sure he is one of the cleverest of men.

By the "Baltimore Telegraph" we have learnt, that New York too has lately been offering incense on the Altar devoted to "Persecution" and we think that if the Legislature of Kentucky has outdone the Legislature of Ohio, the Legislature of New York in their last session has outdone them both in acts of unconstitutional meanness: We do not fear the final result of such a law as openly spits in the face of generous freedom — but we are disgusted & feel mortified, that the Noble Constitution of the land famed among the nations of the earth for its civil & religious rights, should be so abused, and that the honorable Codes of any free State should be so stain'd & besmear'd with acts of persecuting meanness. Does the "Tyrant of the Brute" yet roam upon the highways of freedom's soil? ——

Also,

Not essential about the size of the packet — the bredth of the pamphlet might perhaps determine the length of the packet unless there were a great number of sheets, & then the precise form of the pamphlet might determine the form of the packet.

Also, by the "National Inteligencer" we have received the remonstrance of the Believers against the paſsage of the Bill into a law: With this we are highly pleased. The Believers here have seen both the law & the remonstrance: At the first they are universally disgusted — With the remonstrance they are as universally pleased.

Now, not to be burdensome, all that we wish to ask about this affair, is, How did the late conduct of the Legislature effect the Believers? What effect had the paſsage of the Bill on the honorable part of the Legislature? What on the public mind generally? And whatever you may think proper we should know, as you will understand what we have already (~~and~~ we suppose correctly) obtained.

Respecting the distreſses in that country, & especially further North, for the want of grain & other neceſsaries of life, we have one way & another had many sketches, but none so satisfactory as your letter of Feby 22d: As we think it might be very satisfactory & beneficial to us here to know a little more on that subject, we would ask the following — What oeconomy is made use of in the Kitchen? What about fire wood & fire-places? What in the Barn & Barn Yards — with horses, cattle, & sheep? These enquiries we should like to include, from about the 1st of September last (or as you please) to the last of the present May. — This subject may be sent to us at any time you think most convenient, and in the manner, length or brevity, as you feel to be most proper.

The letter of Feby we communicated in substance to the Believers at one of their meetings shortly after we received it — and last read to them the 4 little verses sent to Mother's 4 little children here. Shortly after, many petitions were made that they might hear the verses once more — One said I have one line of it — another I have two lines, & a third I have a verse — and O said they, if we could only hear them pretty verses once more, we would put all what we learn together & then we would have it all. — Their petitions were so effecting that we could not deny them. — So we drew off the verses & let them have them — and immediately after they had a beautiful new laboring song to the verses, & in their first Society Meeting after, they sung and labored them.

With

With this we close & send our unfeigned Love & many thanks to our precious & dearly Beloved Mother to Elder Ebenezer & Sister Ruth, and to all our Beloved Elders Deacons, Brethren & Sisters in the Church and all our beloved friends who enquire after us. —

Being in usual health, we all say, kindly farewell.

Benjamin, Josep
Molly & Mercy.

From E. Benjamin, May 14th 1817.

Elder Brother, and
Brother Rufus,
New Lebanon.

N.B. We sent Letters to Pittsfield and Tyringham at the time we sent our last letter to Lebanon, but as we have never heard whether they were ever received or not, we are some afraid they are lost — we have also sent one to Wm. Deming since that time in short answer to one of his.

South Union, Kentucky, August 23. 1818.

Dearly Beloved Ministry, and the Church —

It is now nearly three weeks since I have been at home — and I think it begins to draw on towards high time that I should fulfil my promise of writing to H.L. immediately, or at least, as soon as convenient, after getting through my journey. The anxiety of the Believers to see and to hear me, was such, that in Meetings and in visiting them in their families & elsewhere, about 18 days have passed away, almost imperceptibly.

The three letters we wrote from Harrisburg, Pittsburg, and Union Village, have (not improbably) all been received before this time. We left Union Village on the 27th of July, having staid there 10 days. — We should not have staid there so long, but for the continual & excessive rains, which began to fall on the evening of our arrival there. On the 4th day, after leaving Union Village, we arrived at Pleasant Hill — this was on July 30th — Here I staid One day — Left Pleasant Hill on Saturday, Aug. 1st and arrived safe, and in good health at South Union, on Tuesday August 4th. From the 20th of June, to the 4th of August, in all our journey, the weather was excessively warm, and this, together with the roughness of the roads the greater part of the way, made the journey seem as it really was, long and tedious. — But, nothing was more evidently with us, than the notice & protection of God and the blessing of the Church, from the beginning of our journey to the end. Our horses Medley & Fox, were in remarkable good health, and never failed a day throughout the journey. As for Fox, who took the little Carriage and its load, I think I should be unreasonable to desire a better creature for such a purpose — Indeed, a more valuable creature I could not desire to be put in harness — and many times, in climbing and descending the mountains, and in going through many difficult & dangerous places on the road, I would say to myself, Fox, surely Fox,

if

the bleſsed people have bleſsed you as well as me! — because she was not only *kind* and *faithful*, but very *able* to perform every neceſsary duty in every place of difficulty or danger — a number of times the waters were too high and too deep for common fording, and it was quite pleasing to see how the little waggon would swim, with all its load, equal to any boat, without letting a drop in among the things. —

From *Harrisburg* and from *Pittsburg*, I had written to Elderſs Molly &c. informing them of my being on the way home, & requesting that one of the young brethren might meet me at Pleasant Hill but I informed them nothing of the manner of my coming. When I got to P. Hill one of the Brethren from South Union was there, & soon he says to me, Did you come all the way from Lebanon with this little Dearbourn? I said, surely I did — "Well, said he, the folks at home know nothing of my coming here to meet you, but they know all about your coming — by dreams and visions, they say that they have seen you coming in a singular kind of carriage, and it will please them, you may depend, when they see you and find that it is really so."

I found the people in general health & in common prosperity — and a people, according to their privilege, more glad or more thankful for my return to them, I could not reasonably expect nor desire. Immediately after I got into the house, E. Molly cried out, "*Is it poſsible* that you have been to see Mother & the Church?" I said, Yea, I *really have*; and if you do not believe me I *can convince* you of its reality. —

Afterwards as [redacted] time and opportunity offered, we opened the Boxes — every thing was safe & sound, & as neat as on the day they were put up at Lebanon — Every once in a while the cheeks would begin to look red and the eyes begin to swell; and E. Molly & Mercy would say, "*Surely surely*, you have seen Mother & her pretty children! O Mother, pretty Mother! — O! our good friends, our precious old friends in the East, are yet alive! — Oh, what shall we do? — How shall we ever be able to let them know how we feel!"

It

It was not convenient to see the Society all together immediately but at 8 o'clock in the morning on the Sabbath following my arrival, the Society, being assembled together, I delivered to them the Love of Mother, & of those with her, & of the Elders and the Church, in *the same manner* in which I received it — this was by three motions of the body — and as many times they bowed themselves, bringing again their hands to their bosoms — and they did it very heartily, & with a great deal of sensation & tender feeling.

I have not leisure to write much at present, — I write by candle-light, & in some haste, & hope therefore you will make the proper allowance for any inaccuracies you may discover.

The little Box, which the good Brethren baptized, the "*Gospel-Box*", was first opened at Union Village — and you may be sure, good old Father David, was much pleased and greatly comforted with its contents — and besides, every little inconvenience in relation to my going to the East was amicably settled.

Father David, Mother Ruth & the Elders with them, are, I suppose, at this time, at Pleasant Hill, and in the course of days from now, we expect they will be at South Union — After their visit here, as time and circumstances will permit, we do calculate upon writing to New Lebanon more particularly; & the Ministry & the Church may be assured that we have in store a goodly portion of gratitude and her companions, for the blessings we have received & now feel, through our blessed Mother, the Elders, and all the Church ——

Now our best love to our precious Parent, & to those with her & to all the good Elders Brethren and Sisters in the Church throughout.

from

Benjamin.

then apart; Also after Benjamin had made up the dress I treated him with the Elder Sisters Love right fresh from her, one morning at breakfast time I gave him a good dish of Tea in a pretty little egg shell, and it was well sweetened with thy Love; but he made some complaint & said the egg shell was not as large as common so I filled it again & gave him two portions of Love; Also another time I treated him with Sister Olives love with a good cordial right in that pretty little egg cup which she sent us so many years ago, and now Elder Sister dont you think I have done a good part by him without looking in the Book of Genesis as Brother Rufus directed me? —— so I will close this subject and begin another.

From Benjamin
August 23d. 1818.

Paid 25

Richard Spier,
New Lebanon,
Columbia County,
New York.

New Lebanon
Post Office

South Union, Kentucky, November 24th 1818.

Dearly Beloved Elders,

I thankfuly embrace this precious privilege to let you know some of my feelings. When Elder Benjamin returned home, having been gone about four months on a Visit to see our Blessed Mother & Elders & the Church; In his absence I had a great burden to bear, but when he returned I felt as tho I had received an hundred fold reward. And when he arived the very sound of his little waggon wheels seemed to say; Blessing, and every Soul appeared thankful for his arival. O my precious Elders. I wish you knew just how I felt, Indeed I did not feel as tho I wanted to eat drink or sleep for a whole week, for I had a plenty to live on; neither did I do much work for a month; but I was as busy as a Bee in hearing seeing and feeling and my heart was filled with joy & gladness and my Eyes were filled with tears of gratitude to see and feel the Love & tender care of our dear friends towards us. O may I never be unmindful, of the source from whence those Blessings flow; nay I never, never will my good Elders, but I will be thankful and labour to make a wise use of all those Blessings.

Firstly, it felt like a great Blessing to me and Sister Mercy, to receive such a friendly little Epistle from our Beloved Elder Brother John, Yea we was highly pleased with his notice too, and we will labour to treasure up his good words & his worthy observations, we have read it over and over a great many times with very tender feelings. and we thank you kindly good Elder Brother.

And my good & precious Elder Sister Rachel, I want to tell you all about it.— I received your very kind & loving letter by the hand of E Benjamin and I read it over & over and I have not done reading it yet & it makes me laugh & it makes me cry. O my good Elder Sister I fully believe our dear friends did come & pay us a Visit, for I could sensibly see & feel them & all but converse with them; Yea, that you did load E Benjamin with a good store of love & Blessed him and we have been made partakers of it and have received it right from our never failing friends.

And now I must say something about that little packet; I received a number of packets, and among the rest I received one which gave me particular directions to lay it by & not to open it until I had a good leasure time; and accordingly I did so; but you must understand that I could not go to bed that night and rest satisfyed without knowing what was in that little budget; so after I had been as busy as a Bee; all that day just before Supper time I took my pipe & sit down & E Benjamin also; and I opened the little packet very carefully & out popt the prettiest little pair of shoes I ever saw in my life, and I took them into my hands & looked at them just as you told me to do and you may be sure little Molly's eyes laught, and her feet was very nimble, and I gave E Bjn no rest till he made them up for me & he spared no pains in making them nice, and they sit as neat as a glove, and now I can put on my pretty little slippers and look at them & think of my good old friend Elder Sister & feel very happy because I know I feel thankful; Also after E Benjamin had made up the shoes; I treated him with the Elder Sisters Love right fresh from her; one morning at breakfast time I gave him a good dish of Tea in a pretty little egg shell, and it was well sweetened with thy Love; but he made some complaint & said the egg shell was not as large as common so I filled it again & gave him two portions of love; also at another time I treated him with Sisters Olives love with a good cordial right in that pretty little egg cup which she sent me so many years ago, and now Elder Sister dont you think I have done a good part by him without looking in the Book of Genesis as Brother Rufus directed me? — so I will close this subject and begin another.

My Beloved Brother Rufus, you know I respect & love you and am exceedingly pleased with the privilege of supporting a little union with you, I was much pleased with your kind loving & diverting little letter together with thy beutiful good anthem it is the prettiest one I ever heard in my life; I was not only pleased but thankful that you was so well pleased with my little Box of wafers, but it seems as tho you had very hard work to secure it at last and I believe just what you told me about it, for I know it is just like them folks, and Elder Benjamin says it was just so for he was eye witness to it, and I have been acquainted with them before now & I know all about their maneuvers— tell Olive she must not have that Box without you think it best, for I had a particular feeling in sending them wafers to you, not for the worth of them but for a token of love & thankfulness for your helpful productions & assistance to our worthy Mother & Elders, who have so much burden upon them in matters of importance in the line of writing. my good Brother I am well suited about your gift & calling, and I do thank you kindly for the love & well wishes you sent to us; but I wish you to understand that I do not expect to put myself to the trouble to look in the Book of Genesis to find out little B—s portion; for I think he has had portion enough, in sucking & feasting in the good old hive, as he did, right where I had lived so long among all my good old friends, extracting honey from every cup; but seeing he was so generous with me, both while he was there and since he came home, I am willing that he should have a tollarable good portion— prehaps, about half as much as I get myself, so now my kind Brother if you dont think that I have been generous enough, I want you to tell me about it; in your next letter.

Now Olive my dear, I mean to say to you just what I am a mind to, for I do want to see you worse than ever, for when I had read all your pretty letters through & the precious little verses and had viewed all the valuable and nice presents, I felt as tho I could all but fly right there and get round your necks & hug & kiss you till I was satisfyed, Yea I could hug the feet of my precious friends with the greatest pleasure; O Olive I want to talk as fast as ever I can, and then I dont expect to say half what I want to say, about that choice little packet, & a heap of other things too, which contained so much love & good will; now after the little slippers came out, I put in my hand & took out a beautiful white pocket handkerchief; & the first thing I saw was the pretty letters which seemed to smile right in my face & I soon saw that the round O was full of love & sweet kisses & I put it to my little lips, and then Sister Olive & Sister Molly had a fine kiss, & it really did me good, and then I took the little white bag and opened it, & I kept opening and of all the little rich treasures of silk & thread of different sizes it took the lead; you may be sure I was almost lost in admiration and my feelings were raptured with joy & tears. Also the pretty cap came safe to hand & nicely rapt up in Elder Benjamins two fine shirts, and when I put it on I shall think of thee and when I wear it I shall Bless thee and when I take it off, I shall never forget thee O my never failing friend my mind is so full I must talk, but I hope I shall not weary the patience of my Elders; for I really believe it would take a letter two yards long, to express all my feelings, but I think it is time to begin to think of some stoping place lest I should weary you— But befor I close, I must express my feelings some further in the line of my tender feelings of thankfulness to all.

O my,

O my Precious Elders, may we never be unmindful of the source from whence those Bleſsings flow both spiritual & temporal; Nay my good friends we never never will, but will labour to be thankful & make a wise use of all those Bleſsings which we received from our Bleſsed Mother and her good and lovely Children, O my Beloved Elders, after all this, do not forget us, but remember us in your prayers for we are poor & needy, and know we cannot get along without help from Zion; we are sure that Elder Benjamins visit to the Church, was a great benifit and Bleſsing to us, and to the People also, for they had never seen nor heard much that came right from Mother and the Church before; therefore it felt very great to them, we was very free in leting them see and hear what Elder Benjamin brought with him, and it had a very good affect.

Now my precious & dearly Beloved Elders, be so kind as to receive my sincere Love & my warmest thanks, and Sister Mercys also, together with my strongest desires for your health comfort and long continuance in this life; for the comfort & strength of all our precious Mothers, needy Children in the gospel, both at home & in this distant Land.

Farewell } from little Molly.

PS. Sister Olive, Elder Benjamin told me all about your good wash house, as you wished he would, and about your nice shops & good convenient kitchens, and how you & my other companions took him all about & showed him the handsome cap net & a heap of pretty things, but still he did it with a considerable degree of reluctance, for fear I would want to go home too bad; or talk too much or too fast about our fixments here, for he is always trying to make the best of things, and saying never mind Sister, we will have it better by & by.
But I can tell you a heap the bigest story about our wash house & shops and kitchens for it would even scare you to go into them, you would think that you never knew before what sort of huts the People in this country did work in, for you may believe me, you never was I dont think in such a poor hut in all your life, as our best wash house & Ironing house is at this very day, there is not a pane of glaſs in it nor ever was, and our loom shop is about ditto and as for any other shops, the Sisters has none at all, and if you cant believe me you may just step over here & I can convince you of the truth of it and as much more, But understand me now; I am not complaining a single bit, and I think, that upon the whole we are gaining a little upon it, and by our faithfulneſs & industry, together with your Bleſsing, we may gain all that is neceſsary, so I want you to understand that, as I have been so much nursed and comforted by my good friends, I mean to be really patient and be of good heart; or at least as good & as patient as I poſsibly can be, till the by & by comes along. M

NB Brother Rufus, I should have been very glad, if you had sent me the tune to that beautiful anthem, but it is not too late yet, and if you should feel to send it at any time when it is convenient I would be very thankful! - but I did not let the anthem lay still, for I gave it to our best singer, Wm. Rice, to put a tune to it, and accordingly he has put a beautiful one to it, but still I would be a great deal better satisfyed to have the sounds of good old, New Lebanon - my do remember, little Molly.

From E. Molly Nov. 24. 1818.
Recd. Dec. 18th—
To the Elders of the first family.

Elders in the first family
New Lebanon

South Union, Jasper, Kentucky, Nov: 24th 1818.

My dearly beloved & respected brother Rufus—

You know how it generally turns out with *writers* – they can get but precious little time to write any thing for themselves – every body reasonably expects of them, to write *to the purpose* of *every case in hand*, and they have to accomplish it all as far as they reasonably can – and by this time, you know, there is but a dull chance for matters of *small* and *private* importance to be written.

However, sometimes we can get the chance of slipping in somewhere a few lines *edge-wise*, *broad* or *narrow*, as the case may be – and I have taken the privelege, you will see, of doing so now; for the following reason – viz: We have collected together the materials for a large packet, to be stuffed full of love and thanks, and to be nicely & respectfully folded up & securely sealed, till it arrives safely at Lebanon. – Now I want to advertise you, to be very watchful, & sure, that you get your full portion out of that packet – because I well remember, for it was but lately, that a little *Wafer-box* made a very narrow escape in getting to its proper owner!

In addition to the notice given in this Advertisement, I wish you to be so kind, as to give, my particular love & regard, to Elder brother John, Elder sister Rachel, and sister Olive, notwithstanding the contents of the packet — and as for *your* *particular* share of love and thanks, you may be sure, I shall generously divide with you, my portion, out of the "*book* of *Genesis*."

Benjamin.

From E. Benjamin to Rufus
Dated Nov. 24th 1818.

Brother Rufus
New Lebanon.

NB. Brother Rufus – I wish, that in the future directions of letters to South Union, for Logan County, you would read (Warren County) and for Russellville Post Office, read, Bowling Green Post Office. In a late letter to Elder brother Seth, I have desired him to inform you of this.

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South Union, Kentucky, January 15th 182

My precious Elder Sister & Sister Olive.—

1821

I cannot let this good opportunity pass,
without slipping in two or three lines edge wise, just to let you know tha
little Molly is yet alive, for you know that she must always have som
thing to say, but did I think that her talk was very burdensome I woul
not let her say a single word.

Now my Beloved Elders, pause for a moment and indulge your
little Sister, a little grace, That is, I do want to see my Mothers pretty face
so much that I cannot keep it out of my mind, and if I ask to go home, an
see her, you wont pay any attention to it at all, for I have tryed that ofte
enough and I have almost given it out, for I have served nearly a whole year
over fourteen already, and I see no likelyhoods of getting any liberty to go
home and see my Mother, surely dont you know that I would want to see my Moth
once in fourteen years? Yea Yea, says all my good Elders.

Now my little simple request is this, I want you to be so kin
as to take a piece of clean white paper of a suitable size, and with a litt
pair of compasses or a lead pencil & the little scissors, mark and cut out the
paper till it will fit edge wise over Mothers forehead & down ove
her nose & on her lips & round her chin, till the edge of the paper exact
fits her face, then fold it up and send it to me and then O how pleased an
thankful I will be, I think that Brother Rufus could help right handy.
this is all I dare to say, but this much O do let little Molly say freely.

Now my good friends I would not bring any burden on you about th
little request for any thing upon Earth, and should you think it imprope
I will be satisfied, but should you indulge me in it, I will promise you
it shall never do any harm for I will keep it in my own hands closely.

Now Elder Sister & Sister Olive, read this little scrap your selves, and if
you think it is not worth while to show it to Mother, then act your own judgemen
So I will close my little scrap as it is not nessasary for me to write much, as Elder
Benjamin writes pretty lengthy about matters here.

I conclude my Elders will not care whether I write much or little,
so be they can feel and know that I am a doing well & am comfortable, and I
think that I can say, that I am more comfortable now than I have ever been
since I have been in this western country, we have a good house to live in,
and a comfortable little shop to work in, and we are very thankful for it,
and we live comfortable & peaceable in our little Order, and we labour to
do the People all the good we are able, and they love us & are very kind to us.
So I close with my very best & unfeigned Love together with Sisters Mercy
To all our Blessed Elders. So kindly Farewell, from little Molly.

My love to my good Elder Brother,
Because he is the Son of Mother;
My love to my good Brother Rufus,
Because he writes good letters to us,

My precious lovely Elders dear
I have no other treasure here,
Indeed I have no other choice
But to obey my *Mothers* voice.

Molly.

South Union Jan 16th 1821.

Elder Sister & Sister Olive,
New Lebanon.

South Union, Kentucky. April 9th 1821.

My Beloved Elder Sister & Sister Olive;

1821

I received your precious letter safe into my hands, March 26th but, alass! my dear friends what solemn tidings did I hear! O dear, dear, I cryed, is it true that our ever Blessed Mother is gone to her eternal home, and that her dear Children can no more behold, in this world, the beautiful face, nor hear the lovely voice of their Beloved Parent! On first beginning to read your letters it was more than we were able to bear - we had to lay them aside and weep bitterly; but after recovering so that we were able to read all your precious letters through, and to get a little more composed in our feelings, Elder Benjamin had a feeling for us all to kneel down and we all kneeled together, and prayed, that we might be worthy of Mothers Blessing, and that we might be so faithful as to have a portion of Mothers pure spirit rest upon us. Yea, my good Elders, we could freely weep, and sympathise with you, with all our hearts & souls - we know that you must feel the seperation more sensibly than what we are able to feel - but I am sure, that my cross is as great as I am able to bear. but O! could I have seen my precio Mother, once more, and have had the privilege of conversing with her, I should have been extreemly thankful - but so it is and so it has to be - and there is no other way for me, as well as for all the rest, of her poor children, only to be reconcil'd - and if we can't be reconciled, then we must be as reconcil'd as we can be - and what more can we do? To be sure, it is no more than what we have always expected, that we should have to hear some day - but to come to the reality of the thing it feels tighter, and more trying, than what we expected it would. Altho we had not the privilege of living with her, and being blessed with her lovely presence, yet we had the privilege of receiving on paper the precious words and counsells of our wise and tender Parent, which has so often strengthened and comforted our weary Souls - nor can we hear any more our good Elders and kind Brethren & Sisters relate on paper, the happy days, and comfortable privileges they enjoyed with their pretty Mother, and what she says, about her poor little children at South Union; which has been a Soul reviveing morsel to us many a time in hours of deep tribulation.

Now dearly beloved, I am not able to write much at this time, for my spirit feels heavy, and my body is feeble. But I cannot close without returning to you my most hearty thanks for the beautiful letter which you sent me. It was full of good counsel and wise instructions for which my Soul was thankful, and I will labour to treasure it up and be benefited by it. I know they are the wor of eternal life, and I will keep them as the choicest of Jewels.

O my

O my kind and loving friends who have never spared any pains in all that you could do to make me comfortable since I first left you to this present day. I once more thank you with all my heart & Soul, for your continued kindneſs and goodneſs to me, and to those with me, for we cannot live without your Love & bleſsing. The particular pains you have all taken to inform us about the sufferings and decease of our ever Bleſsed Parent, has given us peculiar satisfaction, and we shall keep it so long as we live. I also thank the good little friend that wrote my beautiful and compleate letter.

Here I should begin to close for my heart overflows, and my eyes are filled with tears, so that it is difficult for me to see what I am writing — but as it is so general a time of tribulation, and my loving friends have been so kind in informing me about so many things for my satisfaction, I will pluck up courage, and go on some further, as it may be a satisfaction to them to know a little about the manner in which we opened the departure of our Bleſsed Parent to the Believers here. On Sabbath evening April the 1st we had all the Believers all aſsembled in the meeting house, and after singing, & a few words of speaking, we had them all seated on the floor in a circle, one circle behind another all round the room, so that they could be more compact together than they could be in long straight ranks; and in such a manner that all their faces could be towards us — Elder Benjamin then informed them that we had received letters from the Church at New Lebanon, and that our good friends there had informed us that our precious Mother was gone. he told them that we felt to give them the privilege to hear some of the letters which were sent to us, and desired them to labour to be rightly exercised in their minds, so that they might receive such lasting impreſsions of the gospel that would never leave them &c. and when Elder Benjamin had read the letters & hymns of all that he felt, he then spoke to the brethren and Sisters in a very feeling and affecting manner, and desired that we would all kneel together and pray for the prosperity of Zion, and that all would labour to make it their interest to be partakers of Mothers pure spirit, and that they might be subject to the order of God, which was Mothers Golden Chain. also while on our knees, the Brethren & Sisters sung this precious little song, "I want to be little I want to be low, I want Mothers bleſsing where ever I go — and they sung in a very powerful & feeling sensation. Then I spoke to them while on our knees in this manner, that I desired them to remember that the gospel was sent to this western country by the gift of God through Mother, and that I wanted them to love Mother better than they ever did before, and Elder Benjamin also spoke to them on the same subject. after we all arose, Elder Benjamin read to them the precious little hymn, composed on the Golden Chain, and showed to them the beauty of it, and then dismiſsed the meeting having been an hour & a half long.

One

Kind Elders I hope you will forgive me for all the little superfluities I have ever sent home in writeing, for they were innocently done, I will excuse E Benjamin for he has always been against all such things & against my sending any thing but plain writing. we do not make a practice of it among ourselves, neither do we allow it among our people. Some of our Brethren are very handy with the pen. and sometimes I have got them to draw off some little verse, and they would want to do it so very nice, that they would sometimes go beyond what was real symplicitty, but we will be careful not any more to do so.

As to my little simple request about Mother I did not expect it would be granted when I sent it but I had such an anxcietty to see her, that it seemed to me that I could not help writing what I did. but whether I ever see any thing that looks like her or that ever belonged to her. I am sure of one thing and that is; I shall always remember & always love and adore my lovely & pretty Mother.

little Molly.

NB My kind sister Olive, I send you my hearty thanks, for the beautiful little hymn you sent me, of heavenly comfort. and to be sure I think you might well afford to send me a little comfort after giving me so much sorrow, but as you said there is comfort for Olive & Molly. I will try to pluck up courage and take some more comfort with my good old friend & sweet companion & Sister, Olive & Molly.

South Union April 10th 1831.

Elders.

sidering that it was
On this account we had not had so
some time – but this meeting was blesst without any
nor any movements to be heard or seen in the house, except
raising the hands to the face. The next day, one of the aged brethren
ny bad cough, told us that he had a gift to keep from coughing, and
he believed the people generally had.

We find that the Believers here have not been destitute of feeling about Mother. some of them opened that they had a feeling for two weeks before we received our letters, that Mother was gone; and when they heard that we had received letters they were exceeding anxious to hear from Mother; for the believers here loved Mother very much.

Now it is time to begin to draw my letter to a close, with our best love & never failing thanks to our precious Elders, and all our loving Brethren & Sisters.

from Molly

O My kind and weeping friends.
With you my tears do flow;
A tender parent how it rends,
When she is call'd to go.
Sorrow and grief were my repast,
My spirit drank its fill;
Yet sorrow cannot always last,
Nor is it Mothers will.

O Mother! Mother! lovely name,
Tho she is gone away;
Her glory and eternal fame,
Will spread through endless day.
Her precious gifts and lovely voice.
Before she did depart;
Is all the treasure, all the choice,
That Molly has at heart.

Her words do make my spirit smile,
Sweet Balsam for my pain;
It is but little, little while,
And Her I'll see again.
O May her lovely mantle rest,
On all her children dear;
That in South Union we'll be blest,
And feel her spirit near.

Elder Sister, & Sister Olive.